Unlocking Reality

Universal Kabbalah Keys

Dedication

To Rita Tremain who has read me, fed me, believed in me;
and who is an inspiration, and dear friend.

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To my daughters Sarah and Jessica for love, listening, warmth, and overwhelming presence-in-absence; and for their wonderful Trees of Life in Australia.
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To Joe Griffin and Ivan Tyrrell who led me into their quiet Human Givens revolution in psychology.
To Ken Wilber and the Integral Institute offering inspiriting wisdom at a distance.
All errors or failures of understanding which may have arisen are entirely my own responsibility, for which I apologise, and ask for feedback.

Unlocking Reality

Universal Kabbalah Keys

Michael Grevis

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Introduction

It is the intention of this work to explore a spiritual path which is not dogmatic, but focused on the personal search for Reality. The lens we look through is Kabbalah, a complex Judaic Tradition made as accessible and clear as possible so as to highlight its unique value to spiritual seekers and to the religious developments of the future.

As a general rule, if a thousand words can be saved by using a graphic and caption, so be it.

OUTER FOCUS

POLITICS ECONOMICS SOCIOLOGY SECULAR SCIENCE
PSYCHOLOGY NEEDS DEVELOPMENT LEVELS

The Many

INNER FOCUS

RELIGION SACRED SCIENCE MYSTICISM

FLUX

Beneath the Flux the Fire

We can choose to focus outwardly into the manifold world about us, and we can choose to develop an inner focus which leads us back to a calm awareness of the One beneath the Many, the Fire or Light upon which the flux of phenomena are built. An important interface between the two approaches is our psychology, especially how we are meeting our needs and at what developmental level we find ourselves.

This work is attempting two things which are related. The first is to preserve the spiritual teaching I received from Rev Anthony Potter and Rev Alan Bain, and their detailed re-

definition of the Jewish Kabbalah in a Christian context; the second is to extend and universalise their contributions in the context of 21st century psychology and spiritual philosophy, with grateful acknowledgement of the profound mystical legacy of Kabbalah, especially the new dispensation of the Tradition meticulously explored by Professor Leonora Leet, whose incomparable work promises a revitalisation and redefinition of the Jewish Tradition of gnosis.

There are several very good reasons why we should find it in ourselves to start to turn towards God, not least the parlous state of the world we are creating, effectively in His absence. We are the heirs of global traditions of mystical insight into Reality, as well as prolific scientific revolutions, both of which have formed and reformed the way we live. Our inbuilt curiosity has taken us vast distances both inwardly and outwardly, and we need both developments to be fully human, fulfilling our potential for both depth of wisdom and breadth of understanding.

The essential beauty of the mystical wing of Judaism is presented here in a clean, respectful way, not delving further than necessary into the more obscure and extraneous elaborations of the Tradition, our focus being always upon the universal truths which the world needs now. Future religious developments will need to be focused away from any doctrinal or fanciful deliberations, so that they may rally round the higher and more essential perceptions on which all religions are founded, and which they will continue to share, because the ultimate Truth is eternal and universal. All wisdom is the same wisdom.

Religion consists of an externalisation of a Founder's interior experience of spiritual Reality, universally perceived as Light, and divine musical harmonies. If the ritual form which the externalisation took when first conceived suited those times perfectly, it nevertheless needs to be actively filled with new wine, reinvigorated, so that it does not become a hollow routine. Since the great world faiths were founded and recorded, large swathes of humanity have evolved through several distinct and significant stages of psychological maturity. One effect of this is that it is no longer so easily satisfied with literal interpretations of sacred myth. The stage of simple acceptance of story is now experienced in childhood. Individuals in contemporary adult society may have moved on from there to embrace, for example,

modernism and postmodernist thought; some are advancing into Integral thought and beyond. Most arguments to do with religion reveal these stage differences in perception. They may appear to brew endless discord by contrasting the "irrationality" of one side with the "rationality" of the preferred side of the argument, but the big picture of development sees humanity progressing from a state of pre-rationality into rationality, and then into post-rational intuition or gnosis.

If life on earth is a school for the soul, then many of us can admit to having a degree of learning disability. We have become entranced by the wonders of surface and material phenomena created by science and technology, while neglecting to make progress on the depth dimension, the human need for meaning. The Churches and Temples meanwhile have rather strayed from their roots in mysticism and esoteric understanding, and built edifices of conformity with superficial externals. These concrete outer forms are ideally suited to personalities which crave stability and easy certainty, and they have a role to play in strengthening moral predispositions. But contemporary adults on a spiritual path will often come to need a focused interior spiritual practise. It would be well if space and time were to be set aside for meditative attunement, and if religious services were knowledgeably moulded to the subtle meanings of ancient ritual: their mystical import and their moral significance for us today. We need not limit ourselves to the literal surface reading of sacred texts, we can go deeper into our inner reality. Failing to do the work, we may find ourselves hungry in the hall of wisdom.

For the atheistic or agnostic majority in our secular society, there needs to be a redefining of what we mean by morality and the good life. Virtues need to be re-examined – why do we value them, what is their purpose, and how can we acquire them? We may reflect on the fate of those who embodied specific noble virtues in the past. So many have been murdered through ignorance and gross levels of awareness. Thankfully, the virtues of secular and spiritual martyrs do not die with them. We have only to think of Caesar and the need for loyalty, Jesus and the experience of love, Lincoln and the pursuit of liberty, Ghandi struggling for independence, Marilyn Monroe desperate for requited passion, John Kennedy raising the torch of political hope, and Martin Luther King dreaming of racial equality.

Vice and malice employ the technologies of death to preserve man's egoic nature at all costs. Nature has its own technologies of disease and death but these are employed to make new life possible; morality doesn't enter into the necessary recycling of elementary constituents. The more conscious we become, the more we enter into an awareness of moral concerns. Virtuous people may noticeably develop a softness and warmth in their nature which is very appealing, so long as they remain humble, poor in spirit, and realistic about their imperfections. People who have not encountered or who have rejected the idea of an interventionist God may nonetheless overcome their ego and take full responsibility for their actions, but how rich and powerful is the framework for their self-development? Can they find a convincing source of moral order within, and if so, does it not point to levels of being which reach beyond the personality? And can this source of wisdom be relied upon if the outer society has the prevailing belief that all events are the outworking of pure chance? How can people learn to take on personal responsibility for what happens, when randomness is elevated to god-like status in the philosophy of scientific materialism?

Religion is strongest when it speaks of God's Infinite Being, Consciousness, and Bliss in which we literally live and move and have our being. Traces of these things in and around us already link us to God. When distorted perceptions are driving behaviours, we have a trajectory which leads to moral chaos or emptiness. But, if we look carefully enough, God has a Presence at work in us and in the world, and it is traditionally given the name of Providence.

One of the few things we can be certain of is that this beautiful and terrible world is made yet more beautiful and terrible by the human activities within it. In our personal lives, our contentment is anchored by love and hope, and agreeably rocked with laughter. Despite ample cause for gloom and despair, we can sense important consolations. There is human nobility in love, stoicism and everyday heroism. There is youthful hope and joy and innocence, and aged reflection and wisdom. Creaturely comforts are certainly not to be sneezed at. There are hints and gleams of perfection, there is art and music, literature and film, medical advances. There is the structure and comfort that religion has always provided, not forgetting its important contributions to person-making in childhood. Above all there are virtues – our good deeds and our love which may well live after us. There are pragmatic needs, which demand an ego to manage them, but ego needs

must be reined in to subvert the common dangers of the narrowly focused trance states through which ego operates, particularly in view of the trivialising modern obsession with electronic media.

The atheist position only carries us so far, because at the end of the argument the truth hoves into sight that man cannot make himself. We are in the world as dependent creatures. Fortunately, we live in an Anthropic Universe – one incredibly finely-tuned to the evolution of…well, ourselves. For such a Universe to happen by chance, there would have to be an infinite number of variant universes in order that just one of them would become our own ideal environment. And what is the forerunner of this supposed cornucopia of variant universes – presumably, a further infinite array of random interactions? Perhaps, instead of elevating meaninglessness to a cosmic principle, it would be more ennobling to respect and adore the Creator of our own astonishing Universe? It was made for us, so that we would finally turn to face the majesty and mystery of our Source and to intuitively know that God is, and that we are known to God. The source of this path of mystery is the tiny spark of God-consciousness we carry in our hearts, which enables us to partake of the essence of God: The One behind the Many.

We come from the Light and we go back to the Light (but only inasmuch as we stay in the Light). Karma plunges us into Darkness. Karma is justice meted out for sins. What are sins? Sins are marked by our failure to love. There are countless, colourful variations of this. The severity, and cruelty, of the natural world, and of ourselves, is only mollified in our development of a loving character. This must include the building of virtues and ego-softening qualities. Human dignity, thus attained, is a wonderful thing, and reflects the beauty of Nature. But both are fragile owing to the under-layers of ever-present darkness. Just as Light is illimitable, Darkness is bottomless. The Holocaust has taught us that, even as it also marks a possible turning point in human evolution, as we more consciously enforce ethical checks and balances in world and personal affairs. The Holocaust seemed at the time like an eclipse, a total abandonment by God. But superhuman efforts have since resulted in the creation of a secular State of Israel, which may yet come to restore more fully its deep spiritual legacy.

Mysticism demands self-discipline, and work is required of us for ultimate redemption and return to the One. Left to

ourselves, we focus outwardly until cynicism and despair strike us down, or the ego delusion of self-sufficiency, arrogance, and addiction to luxury, serve to delay the discovery of the Divine in the natural world, and in the hidden temple of our own heart. Church worship encodes much of permanent value such as group worship, enlivening narratives, soulful sounds, and the remembering of the Founder's wisdom through sacred ritual. The inner work of meditation and contemplation is the vital counterpoint to such outer forms of worship.

With over seven billion souls on the planet, the ancient necessity of making personal contact with a sublime Master, or one of his disciples, may have to be revisited. The need is too great for such exclusivity. Anyone who has had their heart touched in any way by a beam of Light must be able, with further effort, and study, to build on this. Modern communications come into play. However, many seekers will find, when they review their lives, that they have actually had direct or close contact with any number of Light bearers, from any number of traditions. Then it may dawn on them that it is their own great responsibility to learn and practise and pass on their acquired knowledge. We cannot face the ineffable One without an intermediary of some sort. The Infinite has to be stepped down. The Word has to be made intelligible, the Sound has to be sounded, Light, the only Reality, has to be made visible via a reflected image or idea. This is the pattern of the Kabbalistic Tree of Life – Light being filtered down and flowing into the vital physical and moral qualities of Existence.

We ultimately return to the Light by turning towards God: Metanoia of the Greeks, Teshuvah (Repentance) of the Jews, Confession of the Catholics, and Tawbah of the Muslims. Our progress is marked by the building of character virtues, as we live as good a life as we are able to do. By living harmlessly we reduce our burden of sin. Either via a Master or by our own spiritual efforts, we have to accept and resolve our current and past debts of sin by the power of forgiveness. When we can return to the Light, we step off the karmic wheel of sin and rebirth. By our meditation and devotion we can build our higher soul bodies, and so experience glimpses of the Light-filled realms of Spirit. Kabbalistically speaking, we have five soul levels – only the top three provide us with safe passage back to God. We have to co-create each level in turn, resulting in the undifferentiated Unity of the beginning becoming the multiple individual spirits of the Return. This is the secret burden of the sacred science of the Hebrews.

God created a Universe for us which would challenge us. It had to be less than perfect or it would have remained as a thought of God, rather than an expression of God – an expression requiring first the duality of Light and Dark, and then multiplicity. Morality emerges from a dualistic universe: there is chaos and dissolution pulling one way, and order and resolution pulling the other way. As in the cosmos, so in ourselves.

We may often say, "What's wrong with turning to the world and indulging in pleasure and sensual fun?" Life is meant to be enjoyed, but with the proviso that it can be done in good measure, and harmlessly. The quality of our motivation, the quality of our will, affects the consequences. Consequences for good or ill will be borne by ourselves and others, and, if we have not loved sufficiently, we will one day have to account for our actions, unless they have been redeemed or forgiven. The depth of our understanding grows when we choose to turn towards the Light more and more often in our practices. As above, so here below, we may learn to heed the ancient dictum "Love the Lord your God with all your heart and with all your mind, and your neighbour as yourself."

Like a bird, this book alights gently on topics ranging all the way from God, to the Cosmos, and Man:

The Kabbalah is the gentle heartbeat of Judaism. Sufism, the heart of Islam, is more widely known, and Christian mystics are familiar, if not widely emulated. Buddhism, Taoism and Hinduism have their mystical avatars. Since the Renaissance, Kabbalah has been at the heart of the Western Mystery Tradition, where it has also powerfully influenced the development of rational science, and cosmology, being part of the work, for instance, of Sir Isaac Newton. Jewish spirituality is known to have donated ethical monotheism to Christianity and Islam. Equally, there are complementary parallels between its Tree of Life and the panoply of Hindu and Buddhist gods and goddesses which celebrate the multiplicity of creation. Kabbalah has a meditative tradition reaching back to Ancient Egypt, and a development contemporaneous with the Indian *Rig Vedas*, *Upanishads* and *Bhagavad Gita*, and Sufism. Kabbalah derives from the sacred geometry of the hexagram which produces a psycho-spiritual map like no other. It has inspired and informed modern schools of psychology such as those of

Sigmund Freud, C.G. Jung, Roberto Assagioli, and Abraham Maslow. Kabbalah is like a sacred river running underground for aeons in "caverns measureless to man" as Coleridge put it. But now its time has come. Following the painstaking and meticulous presentations of Rev Alan Bain and Professor Leonora Leet, the stream of Kabbalah is bubbling up to the surface, where it will nourish the springs of future world spirituality. It will continue to vitalise the Judaism which has studiously preserved it for over four thousand extremely difficult years. But God could surely not intend that the essential spiritual wisdom of Kabbalah be the sole preserve of one nation. It must be right that it is made available, as far as possible, to all seekers, regardless of their cultural backgrounds. Kabbalah will always be richest in its native soil of Judaism, but its universal elements are vital to the coherent future developments of faith and gnosis.

The world is evolving in the spiral of time, as it builds on the past and heads towards a meaningful future. Kabbalah supposes that world history is evolving according to a plan and a purpose, which provides a positive attractor of Destiny.

Universalism says that an intellectual belief in God is justified by the very science which generally condemns it, as the scientific facts of the world about us violate the mathematical rules of chance by a considerable extent. Universalism in the field of history posits positive change by asserting that the world is moving inexorably towards a liberal republic as the next stage in its cyclical growth. This will be facilitated if there is a World State, acting like an empowered United Nations, which will usher in a new Golden Age. This idea equates with the Messianic Age which Professor Leet says is coming in 250 years.

Integral human psychology says that each person develops through clear stages which mirror the evolution of the tribe *Homo Sapiens*, and this explains the root of human difference and the source of much conflict. The evolution of human consciousness is expanding from ego- to ethno- to world-centric awareness, each stage building on but not eradicating the previous stages, hence the survival in various guises of *Homo Ignorantes*. Ideas stretch through time via the uniquely human capacity of language, and some physical experiences impact the future through heritability. There is a thrust of purposeful change in the world, and this is far more significant than the largely unguided backdrop of random mutation and natural selection.

Psychology and the Kabbalah show how human development takes place, how mental capacity can be utilised for growing control over instinct, enhanced sensitivity of the feelings, growing awareness of reality, fuller responsibility for actions and inactions, and growing intuition of the spiritual plan for humanity and for each individual. If it is true that only our virtues survive us after death, if we are drawn back into the Light, then the Source of the Light must indeed be Good, Beautiful, and True; and, equally, the Source of these intuitions in us.

Scientific myths, while wonderfully useful on a practical level, are psychologically sterile. Religious myths, while of little immediate practical benefit, are psychologically enriching. Both are symbols of one underlying reality.

Mysticism has always been universal. It has always been greater than the tradition within which it flowered or which it seeded. Pagan gods were always conceived of as bestowing order on chaos. In Universalism, the order principle is carried by light, in the higher echelons of the electromagnetic spectrum. So "God is Light" in reality, just as in artist J.M.W. Turner's reported last words. Humans have a share in the Divine nature, and this unity of the Light resolves the mind/ body problem. The microcosm communicates with, and is connected to, the macrocosm which surrounds it, collapsing space and time.

Kabbalah's central sacred geometry acts as a template for understanding where we came from, why we are here, and where we are going. Hebrew sacred science provides a precise, fractal, interconnected background structure helping to explain subtle psychological phenomena, the totality of the cosmos, and the structure of quantum realities. Therefore Kabbalah is unique in offering a usable template for a new world religion of the Light. It is itself a system of Light giving rise to life and consciousness.

In our personal lives, Kabbalah offers a pattern to evolution and soul growth, a template for healing with thought, energy and love (conscious medicine) via vibrational fields, a structure of morality and service, and cosmic purpose. It is a system of ineffable wisdom.

Part 1

God

Wovon man nicht sprechen kann, darüber muß man schweigen.

Whereof one cannot speak, thereof one must be silent.

The final proposition from Wittgenstein's *Tractatus Logico-Philosophicus* written 1918. Wittgenstein was an Austrian Jewish philosopher who inherited a huge family fortune but gave it all away. In his *Culture and Value*, he says, "Is what I am doing [my work in philosophy] really worth the effort? Yes, but only if a light shines on it from above."

Silent praise for God is often found at the end of a lifetime of asking the deep questions about life, its origin and meaning. When one has tasted the sublime which is beyond words, there comes a surrendering, an acceptance and peace. There is a mystical golden thread shot through the tapestry of history. Mysticism has for millennia provided us with consistent accounts of numinous experiences in the search for spiritual truth, in which some degree of ultimate reality has become

known to a person, inwardly known, and externally lived: a life lived in the world with an enduring sense of the sublime. These profound contributions have formed ethical systems and civilisations, and religious rituals to engender remembrance of the original Seers.

In the tortuous development of life on the planet, there have been evolutionary dead-ends, such as the dinosaurs, there have been great survivals from bacteria to whales and crocodiles, and there have been new starts like the branches of mammals. But for our human story, the most striking change occurred around 40,000 years ago, the dawn of the Upper Paleolithic, when, faced by extremely cold and challenging environments, and a total human population of just 5-10,000 breeding adults, human beings rapidly perfected the ability to think both abstractly and imaginatively. These twin facilities of mind allowed us to escape the dominance of moment-to-moment sensory processing and reflexivity. Languages grew out of symbolic thinking in the left hemisphere, and unlimited creativity came from accessing the right hemisphere of the brain in the rapid eye movement (REM) state of dreaming and imagination. These changes are marked in the fossil record by the arrival of cave paintings and symbolic artefacts and ornaments.

As Griffin and Tyrrell[1] say: "With this new [psychological] template, spiritual development was also possible because, with reason, creativity and our instincts in balance, people could make the finer discriminations necessary for getting in touch with the more subtle aspects of reality."

With the brain's "big bang", 40,000 years ago, *Homo Sapiens* acquired a cousin, *Homo Religiosus*. We became spirit-seeking animals. In prehistory, as described in "A Paleolithic Tableau" below, the worshipful castes celebrated sexual ecstasy entwined with spiritual harmony, and earthly and reproductive fertility. Human consciousness was learning to straddle the finite and the infinite.

A Paleolithic Tableau (Period c.40,000-10,000BCE)

The world's Paleolithic shamans developed the first use of sacred time, sacred space, and ritual at the winter solstice. After three days of darkness, the returning winter sun began to rise above the horizon. Its golden shafts of light gently penetrated the prepared entrance to a cave, the original east window. At the end of a sloping passage through the earth was a hollow chamber. A small group drummed, made music, danced, and vocalised. A couple awakening in the sunlight from dreamtime arousal made ritual love. Sacred herbs and mushrooms may have added to the numinosity of the occasion. The infinite, solar power of new life was being celebrated and brought to earth once more. The people we are visualising are among our ancestors. Their rituals contain the essential ingredients of all the great world religions of the Light, their civilisations, and the sciences flowing from their enlightenment. These awesome, vivid and heroic events should inform our conceptions of all studies of mysticism – man's eternal quest to bring the infinite into connection with the finite, and to understand experientially the role of man in the cosmos.

Newgrange, near Dublin, Eire, is a prime example of such a sacred place, c.5200BCE (in the Neolithic Period c.7,000-1700 BCE). The spirals depict the cosmos and levels of consciousness.

Mysticism: Belief in the possibility of union with the Divine nature by means of ecstatic contemplation; reliance on spiritual intuition as the means of acquiring knowledge of mysteries inaccessible to the understanding.[2]

All mystical contacts with divinity reveal a Universal pattern in human experience which can now, for the first time in history, be synthesised to show the commonalities amongst all religious traditions, East and West. This is leading to a universal religion of the mystic Light, which all religions can share, whilst retaining their cultural and historical identities as entry points to universal wisdom. After all, every world religion and its associated civilisation, was founded upon an experience of the divine Light. Spiritual impulses have advanced human and cultural evolution in fits and starts over tens of thousands of years.

Although this work addresses the mystical wings of Judaism and Christianity, its universality demands references to all mystical paths, and with all religions that have recognised they were founded on a mystical experience of the Light. We shall lightly sketch in the historical and wider contexts from which the development of Hebraic sacred science drew.

Religion grows from a human experience of making contact with a spiritual reality. Buddhism is a case in point, as the word Buddha *means* "The Enlightened One". Siddhartha Gautama achieved his enlightenment c.525BCE at the age of thirty-five. Buddha himself describes the event in these words: "My heart was set free from intoxication of lusts… becomings… ignorance… Ignorance was beaten down, insight, darkness was destroyed, the Light came, inasmuch as I was there, strenuous, aglow, master of myself." (*Mahasaccaka Sutta*).

In Islam, which is the third Abrahamic faith, *The Koran* teaches that: "We believe in that which has been bestowed upon us, as well as that which has been bestowed upon you: for our God and your God is one and the same, and it is unto Him that we surrender ourselves."

In Taoism there is a mystical appreciation of the unity underlying diversity and its relationship to the Light.

In Hinduism, likewise, creation is seen as the *lila* or play of a single energy known as Brahman (equivalent to Kabbalah's Ein Sof or God) which gives rise to all worlds through its inbreathing and outbreathing – the sound born by the breath being the vibration of creation. The

Hindu supernal trinity or Godhead consists of Shiva, Vishnu and Brahma and their consorts or *shaktis*.

Traditional religions, subsequent to the postmodern age, can still play a vital role as escalators of sensibility, especially in helping children develop a moral sense, and a sense of wonder, and an understanding of compassion. This is achieved through the teaching stories and legends which work directly on the brain - a natural consumer of metaphor. We are doing children a disservice if they are reared in a rigidly atheistic or agnostic culture, unless it contains rich stories of Unity. They should not be starved of wisdom tales, including those in the Bible, or Hindu, Buddhist and Chinese classics. In the universal search for meaning, a person will adopt a myth which sets their mind at peace. That myth may be scientific materialism, atheism, religion, or superman, and all are valid to some degree, but our societies are shaped by the beliefs and values which underlie them, so we have to be careful what we wish for.

All religions have a sustaining and beautiful idea at their core, and all paths are equally valid. The deeper we enter into a tradition, the more we are supported and inspired by its teachings. But as we learn to acquire our own numinous experiences, we may want to dispense with some of the dated and divisive dogmatic content of traditional exoteric formalisms, and draw upon our own lived experience of deepest reality.

In our time, the continued healthy progress of religions which have not historically embraced pacifism, requires that they work on their sanguinary, trailing shadows. They have oftentimes strayed from their original wisdom, dogmatically and hypocritically laid claim to exclusive spiritual virtues, or corruptly mistaken religion ("re-linking") for sociology, economics, or politics, thus becoming embroiled in matters to which they are not native.

Christianity poses a particular difficulty in our day as its codified beliefs set it against both universal mystical experience and, consequently, all other world faiths. There is a great and beautiful idea in the developed concept of the Godhead combining the infinite with the finite and mediating consciousness. This dynamic explanation of hidden reality occurs in other faiths and is therefore not divisive. However, the significance of the life of Jesus as recounted by the Gospel writers and

Paul which mythically grant him a unique place in history as the sole human incarnation of God, as having a dual human-divine nature denied to all other humans, a sacrificial death which relieves humanity of the responsibility for its sins, and who came back to life in a physical body before returning to the spirit realms, are all mythical narratives which defy literal belief as often as they inspire it. Rational scholarship calls for a radical overhaul of the dogma. The contemplative branches of the faith provide the best ground for a re-formulation of Christianity. Perhaps Christians can one day begin to accept the essential fact that the Rabbi Jesus was one of the greatest Master beings who ever lived, infused with spiritual reality and truth, that his message of objective love has advanced the progress of the human race, and that the world has nothing to fear from setting aside the later accretions of worrisome tenets of dogmatic faith. Worship on a newly simplified basis centred around the Light of God would be a very positive step towards defusing inter-religious tensions, and revitalising Church worship.

If this idea has appeal for the reader, it might be useful to cite a few examples of recent scholarship on the Judeao-Christian tradition. The words "Son of God" never meant in Judaism that a man was simultaneously man and God. It had several meanings, essentially anyone linked to God, according to Hebrew scholar Geza Vermes[3]. A Son of God is someone whom God has adopted as His Son, producing the highest possible divinisation, but not terrestrial identity with God. The term "Son of Man", according to Hebrew scholar Leonora Leet,[4] generally indicates the achievement of an enlightened state in which the mystic perceives his own higher Divine Self on the Throne of God. The final stage, reached only by a Son of God is unification with the divine, the human individuality being evanescently retained within the Light of God, or dissolved therein: according to alternative lines of thought.

Some may pose the Trinity as a problem for integrating Christianity with other monotheistic faiths. This beautiful and profound symbol of relationship between *Persons*, is shared with Hinduism, and Kabbalah, and it does not pose a threat to the modern demands for religious integration. The Kabbalistic solution to this obstacle is positing the Supernal Trinity (the first three Supernal *Sefirot*), immediately below the

Eternal, or Ein Sof, as a Unity. Kabbalah completes the creation process with descriptions of a further seven Sefirot of Godly powers. The Trinity is the link between the infinite and the finite, and the creation proper is emanated, or progressively devolved, from it.

Vermes also says that the cult of the Virgin Mary seems to stem from a mistranslation of Isaiah. The Biblical word *almah* means young woman (unlike *betulah* which is the Hebrew for virgin). In *The Song of Songs, alamot* is used to mean young women. By sheer accident the Septuagint (Greek) translation of Isaiah rendered the Hebrew *almah* by *parthenos* (virgin or unmarried woman). The idea evolved via Paul, John and the Greek Church Fathers into deification of Jesus as Son of the God-bearing (Theotokos) Virgin Mary. Other contemporary groups such as The Ebionites, Jewish Christians of 1-3rd centuries CE, maintained disbelief in the virgin birth.

There were antecedents to the idea of resurrection and ascension in the Jewish Bible: Moses, Isaiah, Enoch and Elijah. These were Neshamah Masters who attained new spiritual life in Heaven. However, the normal destiny for the unhallowed dead was a gloomy eternity in Sheol (Hades), or total dissolution. The principal source of the notion of spiritual survival is The Wisdom of Solomon, composed by a Jew in Greek c.50BCE-50CE. The Incorruptible souls of the righteous will enjoy eternal immortality. "For God created man to be immortal, and made him to be an image of his own eternity. Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it. But the souls of the righteous are in the hand of God, and there no torment shall touch them."[5] It is a Hellenistic idea. Philo of Alexandria (c.10BCE-50CE) said the soul was incarcerated in the body; on death it retrieves its freedom. Paul's unique preaching of the resurrection of the *physical* body only appealed to uncultured Greeks of his day. Similarly, the upper echelons of Palestinian society were hostile to the idea of resurrection. The Sadducees stuck to the traditionalist belief, also prominent in the Bible, that there is no survival of any kind after death. The Essenes, important in Jesus' upbringing, were reported by Josephus as believing in *spiritual* survival, the immortality of at least the higher aspects of a developed soul – the current Kabbalistic position proposed here. Episcopal Bishop Spong, at the modern level of Christian thinking, says, "Resurrection is an

action of God. It, therefore, cannot be a physical resuscitation occurring inside human history."[6]

Josephus's account of the Pharisee's position points to metempsychosis or transmigration of the soul: "Every soul is imperishable, but the soul of the good alone passes into another body, while the souls of the wicked suffer eternal punishment." According to Vermes,[7] "Corporeal resurrection played no significant part in the thinking of Jesus." It was Paul and his early followers who placed *physical* resurrection, as depicted for Jesus in the Gospels, at the centre of their theological vision. Of course, it became canonical in the Nicene Creed of 325CE.

An alternative narrative, which avoids the issue of bodily or even spiritual survival, has been offered to us by Paul Winter[8] as one plausible corrective to the traditional understanding of resurrection:

> Sentence was passed, and Jesus was led away. Crucified, dead and buried, he yet rose in the hearts of his disciples who had loved him and felt he was near. Tried by the world, condemned by authority, buried by the churches that profess his name, he is rising again, today and tomorrow, in the hearts of men who love him and feel he is near.

Vermes adds: "A good many men and women of 21st century may be moved and inspired by the mesmerizing presence of the teaching and example of the real Jesus alive in their mind."

Turning now to some dogmatic difficulties of Judaism, it too may be thought to pose an intractable problem to universality with the isolationism stemming from the "chosen people" injunction which dates back to the time when God's voice was heard in the land. This Biblical obligation is stubbornly misunderstood and trivialised as a prideful aberration. Adin Steinsaltz,[9] in his profound and elegant synthesis of Jewish belief, explains:

> The Jewish definition of the election of Israel as a nation of priests and a holy people makes the Jews a people whose way of life constitutes the priesthood of the world, one whose intricate stylization of life from the most personal act of the individual to the compounded actions of its communities, its great centres of Jewish learning, its land, its Holy Temple, all constitute aspects of this function. / I do not mean to imply that holiness is in any way

> restricted to one people or that the approach to the Divine is not equally available to all of mankind. It is only that the Jews undertake a greater burden; with the acceptance of the Torah as an inner way of life, as an inner map, they encumber themselves with the responsibility and obligation of a priesthood not confined to a particular time or place but for all of life. From this perspective, the whole world is a holy temple, and one that has to be constantly purified and sanctified anew.

So a people have been chosen, by God speaking to Abraham, to be the "priesthood of the world" for all time. This obligation has enabled the diaspora to maintain its identity despite numerous pogroms. But Jews are not thereby set apart from people of other faiths or no faith, in being assured of survival after death, as sometimes may be thought. It is instead a matter of choosing to live with an eye to a spiritual responsibility towards God, a burden born by a religious people who hope to sustain and improve the world by their actions.

Which brings us to Islam, which says that all that is required for an experience of life after death is a belief in the One God, so all monotheistic faiths would be of equal value in this respect. Similarly, in Christianity, there is the Pauline "justification by faith" concept which enables believers to rest assured they will overcome death, regardless of their spiritual practise or lack of it. Mystics would not concur; progress, they say, requires effort. Mysticism from every culture and time, takes it for granted that we are all in the same boat, genetically identical, and spiritually gifted with the same potentials; note *potentials* and not rights. We have a divine spark but it needs to be fanned into a flame.

The American Ken Wilber's Integral philosophy has led the way in bringing Christian, Buddhist, Hindu, Islamic, and all traditions into full coherence with an up-to-date understanding of spiritual development and mysticism. Its examination of Christianity is portrayed by Paul R Smith:[10]

> How do we integrate the dynamic direct experience of Spirit in the accounts of spiritual experiences throughout Christian history into our church experience today? How do we today include the authentic, Biblically reported, direct experiences of Spirit which have

been repeated and validated by the saints and mystics throughout two thousand years of church history? How do we also transcend the emotional excesses, manipulation, sensationalism, and mythic theology that has also been associated with such experiences?

Integral church does this by teaching, modelling, and encouraging both higher stage understanding and higher state experiences. It includes the charismatic experience of the early church and the mystical experiences of the saints through the centuries and today. It learns from the mystics of traditions other than Christian, such as Jewish, Buddhist, Hindu, and Sufi. In putting these into an integral framework, it also transcends some of the theological and cultural attachments of the traditional/mythic state that confuse the symbols of the mystical with that reality itself.

The very first conception of God may have been that of a Supreme Deity, a Sky God, distant and inaccessible. This was then brought closer to home with a pagan pantheon of lesser gods. As Karen Armstrong[11] explains, "When people began to devise their myths and worship their gods, they were not seeking to find a literal explanation for natural phenomena. The symbolic stories, cave paintings and carvings were an attempt to express their wonder and to link this pervasive mystery with their own lives; indeed poets, artists and musicians are often impelled by a similar desire today." The Paleolithic period also saw the advent of the Mother Goddess responsible for the miracle of returning life and fertility. Carvings of naked, large breasted, pregnant women are found all over Europe, the Middle East and India. Female energy is always associated with creation myths. Sacred mythologies encoded spiritual wisdom, and created archetypes for human development and behaviour.

Early pagan illuminati informed the development of civilisations. The ancient world of Mesopotamia, modern day Iraq, saw the Sumerians begin their cultural advances in 4000BCE, creating, amongst others, the city of Ur from which Abraham came 2,000 years later. But with early beginnings in pre-Dynastic Egypt, 4000-3100BCE, iconic developments took place in the Pharaonic Period of Ancient Egypt, reaching a formal perfection of pyramid building at the time of the great Giza pyramid, begun in 2589BCE. Their gods and goddesses were taking on different roles at different times, but the essential mythical elements of a Father god who is killed, dismembered, restored

and rejuvenated (Osiris, a Lunar god), and a Mother goddess who restores life (Isis), and a divine Son (Horus) who is a living king and a Sun god, are a strong template.

Isis and Horus

Atum-Re, as primordial spiritual Light, was the chief creator god who emanated all things. All the mystery schools around the Mediterranean, into Persia, India, and Greece were fed by the Egyptian well of wisdom. Everyone learnt that the sacred and mundane co-existed, "As above, so below", but the inner teachings were reserved for those willing to undergo a mystical purification and illumination. Pythagoras a 6th century BCE Greek philosopher and mathematician, went to Egypt, Babylon, and possibly India to study before launching his wisdom school at Crotona in southern Italy. He was part of a golden age of spiritualisation, covering approximately 800-2000BCE known as the Axial Age. At this time Buddhism, Jainism, Confucianism, Taoism

and Zoroastrianism were born. Holy books were codified. As far afield as the Americas, Plains Indians drank from the same mystic atmosphere which was raising consciousness around the globe. The Ancient Greeks and Trojans (800-146BCE) encountered their gods in the dream state; the *Iliad* describes these epiphanies. Similarly, early pagans, and Hebrew patriarchs did not separate the divine from the human or the natural, so such meetings would be expected, and the dream state was thought of as a semi-permeable state between human and divine worlds.

The temple walls of Ancient Egypt contain distillations of spiritual wisdom which were used to propel students through the stages of growth required to reach self-knowledge and cosmic wisdom. A few of these wisdom teachings drawn from temple walls such as those at Thebes, and selected for their particular resonance with Kabbalah concepts, are reproduced below:

Egyptian Temple Texts

- If you search for the laws of harmony, you will find knowledge.
- Not the greatest Master can go even one step for his disciple; in himself he must experience each stage of developing consciousness. Therefore he will know nothing for which he is not ripe.
- The body is the house of God. That is why it is said, "Man know thyself."
- To know means to record in one's memory; but to understand means to blend with the thing and to assimilate it oneself.
- Love is one thing, knowledge is another.
- An answer brings no illumination unless the question has matured to a point where it gives rise to this answer that thus becomes its fruit. Therefore learn how to put a question.
- The first concerning the "secrets": all cognition comes from the inside; we are therefore initiated only by ourselves, but the Master gives the keys.

- As to deserving, know that the gift of Heaven is free; this gift of Knowledge is so great that no effort whatever could hope to "deserve" it.
- An answer is profitable in proportion to the intensity of the quest.
- Know the world in yourself. Never look for yourself in the world, for this would be to project your illusion.
- To teach, one must know the nature of those whom one is teaching.
- The way of knowledge is narrow.
- The first thing necessary in teaching is a master; the second is a pupil capable of carrying on the tradition.
- A phenomenon always arises from the interaction of complementaries. If you want something look for the complement that will elicit it.
- It is the passive resistance from the helm that steers the boat.
- The key to all problems is the problem of consciousness.
- Man know thyself… and thou shalt know the gods.

The ancient Mesopotamian civilization gave rise to cities, language, law, and literature. It built temple-towers called ziggurats. This was the foundation of the Babylonian tradition which spread to Canaan and influenced the early Hebrews. Earthly cities were built to bring order out of chaos in imitation of what the gods were universally understood to have achieved in the cosmos. Festivals were employed to renew their fragile victory over the forces of disintegration, and priests and choristers would recite the *Enuma Elish,* the Babylonian epic mythical poem depicting the generative power of God. In the beginning there was chaos (Hebrew *Tohu*) and emptiness (Hebrew *Bohu*) in a primal sea from which the gods began to emerge. Tiamat was the ocean goddess and her sacred marriage was with Apsu god of fresh water. Together they created younger gods. A second aspect attribution to Tiamat is primeval chaos (as with Biblical "darkness upon the face of the deep.")

Apsu was killed and the enraged Tiamat became a dragon. However, after fierce battles she was destroyed by Marduk who became the great Sun God. Marduk created the heavens and the earth from her divided body, bestowing order upon chaos. He also destroyed Tiamat's second

husband Kingu and from his blood made humans, to serve him. Marduk was worshipped in rituals held in the great Ziggurat in Babylon, the first holy city. Holistically, nature, human beings, and gods all shared the divine substance. The myth also appears to link the monthly full moon to a form of "mid-rest", akin to the Jewish weekly Shabbat, or day of rest.

The Canaanite creation myth was similar but Baal the storm and fertility god, and Yam the sea and river god who brought floods, were bitter enemies who both lived with El, the Canaanite High God and his wife Asherah, multi-breasted mother of the gods, who in some images bore a tree of life in her loins. Baal was able to defeat Yam, and the dragon Lotan symbolising chaos and formlessness, and his divine creativity was rewarded by the building of a fine palace. When Baal died, he was sought by his sister-lover Anat. She found him and killed the god of death, and used his remains to fertilise the earth. Baal was brought back to life. Wholeness and harmony were restored by the uniting of the sexes, and this annual event was celebrated with ritual sex in ancient Canaan. Similar stories were told about the goddesses Inana, Ishtar, and Isis. The theme of the death of a god, the quest of a goddess, and the triumphant return to the wholeness of the divine sphere are widespread across cultures and follow the Egyptian myths of a pre-rational era.

Biblical Abraham was likely a chieftain who led his people from Mesopotamia to Canaan around 1850BCE. This was the first wave of Hebrew settlement in Canaan, modern Israel. Abraham's grandson Jacob led another wave of immigration, and his sons emmigrated to Egypt during a great famine in Canaan. The third wave of settlement was the return from Egyptian exile led by Moses in about 1200BCE. The people of Israel were then consolidated under one God. The first five books of the Bible, or *Tanach*, achieved their final form in the fifth century BCE; there are several authors, and God is given several names. The Israelite God, unlike Marduk, Baal and Anat, used His power in the real world, not just in sacred myth. He made demands and enacted retribution. It is probable that the three patriarchs of Israel – Abraham, his son Isaac, and his grandson Jacob worshipped different gods, or diverse aspects of the one God. They were steeped in the ways of Canaan. Abraham's God was probably El, the High God of Canaan,

who appeared to Abraham as a friend. Isaac worshipped a fearful God, and Jacob a mighty God.

Abraham's acid test of trust in his God, El, was the injunction to sacrifice his only son. At Mount Moriah, later to be the site of the Jerusalem Temple, Abraham's hand was halted at the last moment, as his trust in God had been so overwhelming. The cruel and violent attributions of God were slowly transformed into the God of compassion by the later Israelites.

When Isaac's son Jacob was on a journey to Haran in search of a wife, he laid his head on a stone as a pillow and that night he dreamt he saw a ladder stretching between Earth and Heaven. Angels were moving up and down the ladder. At the top of the ladder, in the manner of a ziggurat, was the God El. He repeated the promises he made to Abraham regarding his descendants becoming a mighty nation and living in the land of Canaan. El promised protection, "I am with you"', as Jacob travelled across territories ruled by diverse territorial gods; this God was becoming universal. Filled with awe, Jacob up-ended his stone pillow and made a standing stone over which he poured oil as a libation to consecrate the ground. He renamed the place Beth-El, House of El.

When Moses fled out of Egypt, he took refuge in Midian and married there. While tending sheep, he saw the burning bush, which was not consumed. God called to him, and he answered, "Here I am." God declared himself to be the same God as that of the Patriarchs, but remained distant and terrifying to Moses. God gave His name to Moses as *Eheiheh Asher Eheiheh*, "I am who I am." JHVH (always pronounced Adonai, or Lord) was the Unconditioned One who would do as He chose and participate in the history of His people. Later, c.1446BCE, Moses went up into the fire and smoke of Mount Sinai to receive the tablets of the Law. This covenant was to guide the Israelites slowly out of their dependence on the worship of Baal, El (whose effigy was the golden bull), Asherah and Anat.

The flowering of sacred science in the Indus Valley of India gave precedence to the use of sound in meditation, employing the eternal word Om. This is the vibrational ground of existence carried on the breath of Brahman. Nada Brahma means Sound is God and God is

Sound – the power of harmonic resonances which are found in all dimensions of Existence. The eternal sound required the creation of a space in which to resonate, a "womb for the world" described in the *Upanishads*. In Kabbalah there is a similar idea of the formation of space within the Infinite Light of God called the Tzimtzum which is likewise filled with the Light, breath and sound of Ein Sof, the Unlimited One. We can represent this ultimate mystery to ourselves with our continual breathing pattern. As we breathe in our lungs expand, and we can silently intone the syllable of JH ("yah"), and as we breathe out we can silently intone the syllable of VH ("wah"). Our life giving breath is then attuning to the energy of the Divine name JHVH, instilling peaceful reverence.

Universe creation was described by St John as a vibrational Word and as vibrational Light:[12]

> 1 In the beginning was the Word, and the Word was with God, and the Word was God.
>
> 2 The same was in the beginning with God.
>
> 3 All things were made by him; and without him was not anything made that was made.
>
> 4 In him was life; and the life was the light of men.
>
> 5 And the light shineth in darkness; and the darkness comprehended it not.

A modern reader who reads Psalm 104 from the King James Bible[13] for the first time could find the language archaic, the ideas old fashioned, the poetry over-heated and the humility uncongenial, perhaps. Yet, if we come out of our heads and into our hearts for a while, a vital training for the mystic path, we can allow ourselves to enter into the spirit of it. It is a sublime expression of the power of God in His creation as it was perceived by a man living his life in a distant time of mythical imagination and primitive rational understandings, but unquestioning deep faith and devotion.

Psalm 104 v1-9

Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty.

2 Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

4 Who maketh his angels spirits; his ministers a flaming fire:

5 Who laid the foundations of the earth, that it should not be removed for ever.

6 Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

7 At thy rebuke they fled; at the voice of thy thunder they hasted away.

8 They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

God wearing Light like a garment symbolises the contraction of the Divine Light to allow for the subsequent radiation from a point of all the energy and matter of the Universe. The cosmology of R. Isaac Luria says both the central globe and the Light surrounding the Divine contraction are Divine Light, God's garment, and the intervening space contains a residue (Reshimu) of contracted Light. So the Reshimu equates to our scientific concept of the cosmic vacuum, from which everything comes into being, and which is also thought to act as an anti-gravity mechanism for expanding the Universe. Old and new imaginations are often not so far apart.

Kabbalah has many useful ways to represent the mystery of God and the universe. They are fundamentally based on sacred geometry, especially that of the circle and the hexagram. Let us start with the creation story from *Genesis 1* and examine it with the aid of Leonora Leet's illustrative geometric design of the hexagon.

The sublime Biblical opening text of *Genesi* [14] is a foundational text for the re-sacralisation of the planet and of life, and needs to be treated as a whole.

Genesis Chapter 1.

In the beginning God created the heaven and the earth. 2 Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters. 3 And God said: "Let there be light." And there was light. 4 And God saw the light, that it was good; and God divided the light from the darkness. 5 And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

6 And God said: "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." 7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. 8 And God called the firmament Heaven. And there was evening and there was morning, a second day.

9 And God said: "Let the waters under the heaven be gathered together unto one place, and let the dry land appear." And it was so. 10 And God called the dry land Earth, and the gathering together of the waters called He Seas; and God saw that it was good. 11 And God said: "Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth." And it was so. 12 And the earth brought forth grass, herb yielding seed after its kind; and tree bearing fruit, wherein is the seed thereof, after its kind; and God saw that it was good. 13 And there was evening and there was morning, a third day.

14 And God said: "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years; 15 and let them be for lights in the firmament of the heaven to give light upon the earth." And it was so. 16 And God made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars. 17 And God set them in the firmament of the heaven to give light upon the earth, 18 and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. 19 And there was evening and there was morning, a fourth day.

20 And God said: "Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven." 21 And God created the great sea-monsters, and every living creature that creepeth, wherewith the waters swarmed, after its kind, and every winged fowl after its kind; and God saw that it was good. 22 And God blessed them, saying: "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth." 23 And there was evening and there was morning, a fifth day.

24 And God said: "Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind." And it was so. 25 And God made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind; and God saw that it was good. 26 And God said: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." 27 And God created man in his own image, in the image of God created He him; male and female created He them. 28 And God blessed them; and God said unto them: "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth." 29 And God said: "Behold, I have given you every herb yielding seed, which is upon the face of the earth, and every tree, in which is the fruit of a tree yielding seed – to you it shall be for

food; 30 and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is a living soul, [I have given] every green herb for food." And it was so. 31 And God saw every thing that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

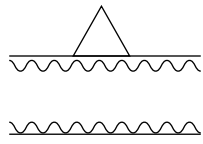
Chapter 2

And the heaven and the earth were finished, and all the host of them. 2 And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. 3 And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in creating had made.

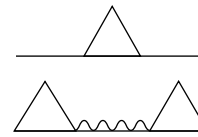
In "The Hexagram of Creation" Diagram below, Professor Leonora Leet has found a geometric symbolism to *Genesis*. It can now be interpreted as a coded account of the hexagrammatic foundation to Creation. As the hexagram builds, it shows how the Universe manifests in Four Worlds, and how it is to be perfected over three future Worlds of Soul. These matters are the essence of the understanding which this book hopes to unveil. The full meaning of this Diagram will be better appreciated once the further discussions in Part 2 have been absorbed. We are gathering the raw materials from which a new understanding has grown, and will shortly have to turn to the important element of developmental human psychology which is a vital part of the emerging picture.

The Hexagram of Creation **Genesis 1** After Leonora Leet

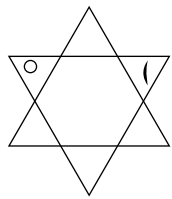
Day 1 Let there be Light



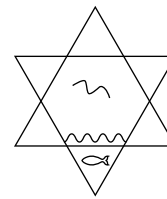
Day 2 Upper and lower waters of heaven



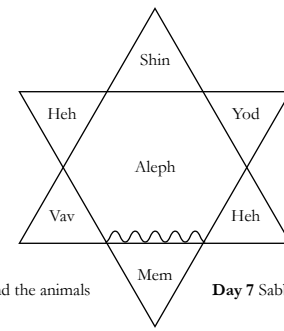
Day 3 Dry land and waters gathered; plants



Day 4 Lights, and physical creation



Day 5 Birds and fish



Day 6 Man and the animals **Day 7** Sabbath sanctification

The events of Genesis are shown as stages in the creation of a hexagram: God is a geometer. Genesis 1 gives the ideal plan of creation, as in the diagram. Genesis 2 gives the actual evolution. Leet has included the Tetragrammaton "Yod Heh Vav Heh" which is the Biblical Name of God, respectfully pronounced "Adonai" in Judaism. Shin, Aleph, and Mem are the three letters of the Hebrew alphabet called "Mothers". Day 1The Tree of Life in Atzilut, Shin. Day 2 Beriah. Aleph. Day 3 Yetzirah, Mem. Day 4 Asiyah, Yod, Heh, Nefesh soul. Day 5 Ruach soul. Day 6 Neshamah soul, Vav. Day 7 Devekut, Holiness, Perfected Man. Heh.

With typical Kabbalistic intellectual rigour, *Genesis* 1 has been minutely analysed, and the following correspondences discovered, starting with the 32 times Elohim (the only God-name appearing in *Genesis*) is used. This 32 corresponds to the mystical treatise *The 32 Paths of Wisdom* (See Appendix 1).

Kabbalah and *Genesis* [15]

The 32 Paths:

Thirty-two times "Elohim" appears in the account of creation in first chapter of *Genesis*.

The Sefirot

Ten Sayings where "God said" equate to the Sefirot (in bold type): ten sayings with which the world was created.

Classes of letter (Within each class, the letters are in alphabetical order, and are numbered here accordingly in parentheses)

The Three Mothers relate to the "God made".

The Seven Doubles relate to the "God saw" passages.

The Twelve Elementals relate to the other times Elohim is mentioned.

Paths *Reference in Genesis* ***Sefirot*** *or Class of letter*

1 - In the beginning God created the heavens and the earth 1:1 **Keter**

2 - The spirit of God hovered over the waters 1:2 Heh Elemental (1)

3 - God said, Let there be light 1:3 **Chokhmah**

4 - God saw the light that it was good 1:4 Bayt Double (1)

5 - God divided between the light and darkness 1:4 Vav Elemental (2)

6 - God called the light day and the darkness night 1:5 Zayn Elemental (3)

7 - God said, Let there be a firmament 1:6 **Binah**

8 - God made the firmament and divided the waters 1:7 Aleph Mother (1)

9 - God called the firmament heaven 1:8 Chet Elemental (4)

10 - God said, Let the waters be gathered… let dry land appear 1:9 **Chesed**

11 - God called the dry land Earth, and the waters Seas 1:10 Teth Elemental (5)

12 - God saw that it was good 1:10 Gimmel Double (2)

13 - God said, Let the earth be vegetated 1:11 **Gevurah**

14 - God saw that it was good 1:12 Dallet Double (3)

15 - God said, Let there be luminaries 1:14 **Tiferet**

16 - God made two great lights 1:16 Mem Mother (2)

17 - God placed them in the firmament of the heaven 1:17 Yod Elemental (6)
18 - God saw that it was good 1:18 Khaf Double (4)
19 - God said, Let the waters swarm… let fowl fly 1:20 **Netzach**
20 - God created great whales 1:21 Lammed Elemental (7)
21 - God saw that it was good 1:21 Peh Double (5)
22 - God blessed them, be fruitful and multiply 1:22 Nun Elemental (8)
23 - God said, Let the earth bring forth living creatures 1:24 **Hod**
24 - God made the beasts of the field 1:25 Shin Mother (3)
25 - God saw that it was good 1:25 Resh Double (6)
26 - God said, Let us make man 1:26 **Yesod**
27 - God created man in His own image 1:27 Sammech Elemental (9)
28 - In the form of God created He him; male and female created He them 1:27 Ayin Elemental (10)
29 - God blessed them 1:28 Tsadde Elemental (11)
30 - God said, Be fruitful and multiply 1:28 **Malkhut**
31 - Behold I have given you 1:29 Kof Elemental (12)
32 - God saw all that He had made… it was very good 1:31 Tav Double (7)

We can gather from this analysis alone that the *Tanach* requires considerable study and explication. But the structures of sacred geometry provide elegant testimony to the truths of Spirit we are trying to grasp. The ten Sefirot plus the 22 letters of the Hebrew alphabet make 32, which points us to the text of *The 32 Paths of Wisdom*.

The Hebrew alphabet of 22 letters has been classified into classes by the foundational text of Kabbalah, the *Sefer Yetzirah (Book of Formation)* (attributed by legend to Abraham, and known to be no later than 3rd - 5th century CE). The table below shows the Hebrew alphabet in order, with number values in *gematria*, and the esoteric classification.

Table of Hebrew Alphabet

Alphabetical order	*Number values*	*Classified letter groups in* S. Yetzirah	
Aleph	1, 1,000	Aleph	Mother
Bayt	2	Mem	Mother
Gimmel	3	Shin	Mother
Dallet	4	Bayt	Double
Heh	5	Gimmel	Double
Vav	6	Dallet	Double
Zayn	7	Khaf	Double
Chet	8	Peh	Double
Teth	9	Resh	Double
Yod	10	Tav	Double
Khaf	20, 500	Heh	Elemental
Lammed	30	Vav	Elemental
Mem	40, 600	Zayn	Elemental
Nun	50, 700	Chet	Elemental
Sammech	60	Teth	Elemental
Ayin	70	Yod	Elemental
Peh	80, 800	Lammed	Elemental
Tsadde	90, 900	Nun	Elemental
Kof	100	Sammech	Elemental
Resh	200	Ayin	Elemental
Shin	300	Tsadde	Elemental
Tav	400	Kof	Elemental

There are several other helpful considerations to the Hebrew alphabet, and they are explored in further detail in Appendix 2.

The letters which most concern our exploration of meaning here are the three Mothers:

Aleph Mem Shin

And the three "Fathers" of the divine Name, the Tetagrammaton, JHVH:

Yod Heh Vav

A sacred alphabet like Hebrew is expressive in at least three ways: form, number and sound. The Roman alphabet is not sacred in that way but there are still subtle powers which it embodies. We have internalized our own names so thoroughly that we respond preferentially to their sounds, tend to conform to their subtle meanings, and are alerted by them to attend to people who have names which sound similar to our own. Each name is a structure of hidden meanings according to spiritual seer Rudolf Steiner, and Theo Gimbel[16] itemizes the Roman alphabet's sound connotations, and these are included in Appendix 2.

The icon of the Madonna and Son can be taken as a representation of the mystic path. The Mother exemplifies the path of the heart which must be taken to realize our spiritual inheritance from the Father, shown in the aura of the Mother. The Son is our individual Spiritual potential to draw on the Divine Feminine or Presence of God, and return it from exile back to its Source.

Christian Madonna and Child

By turning now to get a taste of the seminal Kabbalistic text of the *Sefer Yetzirah*, we shall meet with the earliest extant explanation of the Kabbalistic Sefirot, which have an indispensable part to play in the coming sections.[17] From Chapter 1, the first six verses and the last:

1:1
With 32 mystical paths of Wisdom
engraved Yah
the Lord of Hosts
the God of Israel
the living God
King of the universe
El Shaddai
Merciful and Gracious
High and Exalted
Dwelling in eternity
Whose name is Holy –

He is lofty and holy –
And he created His universe
With three books (Sepharim)
With text (Sepher)
With number (Sephar)
And with communication (Sippur)

1:2
Ten Sefirot of Nothingness
And 22 Foundation Letters:
Three Mothers,
Seven Doubles
And twelve Elementals.

1:3
Ten Sefirot of Nothingness
in the number of ten fingers
five opposite five
with a single covenant
precisely in the middle
in the circumcision of the tongue
and in the circumcision of the membrum.

1:4
Ten Sefirot of Nothingness
ten and not nine
ten and not eleven
Understand with Wisdom
Be wise with Understanding
Examine with them
and probe from them
Make [each] thing stand on its essence
And make the Creator sit on His base.

1:5
Ten Sefirot of Nothingness:
Their measure is ten
which have no end
A depth of beginning
A depth of end

A depth of good
A depth of evil
A depth of above
A depth of below
A depth of east
A depth of west
A depth of north
A depth of south
The singular Master
God faithful King
dominates over them all
from His holy dwelling
until eternity of eternities.

1:6
Ten Sefirot of Nothingness
Their vision is like the "appearance of lightning"
Their limit has no end
And His Word in them is "running and returning"
They rush to His saying like a whirlwind
And before His throne they prostrate themselves…

1:14
These are the Ten Sefirot of Nothingness:
The Breath of the Living God
Breath from Breath
Water from Breath
Fire from Water
Up down east west north south.

Sefirah is a singular noun meaning counting. The ten Sefirot (plural noun) are not numbers, but the sources of the ten digits, and expressive of the qualities of Ein Sof in creation. The "Nothingness" spoken of above can also be translated to mean that which cannot be spoken of, and that which precedes creation, the Ineffable.

After the 10 Sefirot came the 22 letters, giving us the total of the 32 Paths of Wisdom, mentioned only once in the *Sefer Yetzirah* (verse1:1 above). When "God said" He emanated the vibration of creation and through the Sefirot, he brought things into being with sayings. Sayings

imply words, and words employ letters. Divine Hebrew letters were the agents of creation and, through the Word, they sustain it continuously. Creation is a continuous act. Everything is becoming.

When we study ancient holy books, we not only have to take modern textual analysis into account, but also the psychology of the writers of old, and that of ourselves - the current reader. Much is then revealed which is otherwise hidden from a literal reading with no background understanding or psychological insight.

Poetic or sacred texts may contain four levels of meaning, each of which appeals to a different part of the mind – literal, allegorical, moral, and mystical. The narrative of the Prodigal Son[18] is a prime example as the literal surface reading makes good sense as it stands. It is a straightforward depiction of repentance. Interpreted with a spiritual mindset, it describes the journey of a soul. The soul departs from the "house" of the father. It sojourns in this world, until it starts to repent; it returns home in humility. It had been wasting its innate divinity with earthly delights and distractions. Eventually the spiritual hunger begins to show itself. It returns home feeling guilty but is received with love by the forgiving father. It is dressed in a robe of "glory" or Light. There is no cause for feeling guilty. We have only to repent, and seek the Father within: the mystic path. God has unconditional mercy. And mystics, when aligned with God, are compassionate, merciful, loving and kind. Satan's primary law, however, is justice, karma. In feeling indignant, the superficially good son, is shown up as suffering from common jealousy. At the end it is said the Prodigal "was dead and is alive again; and was lost, and is found." Very often the word "dead" in the Bible refers to someone who is spiritually undeveloped, and "alive" means having awoken to the spiritual dimension in themselves. Lazarus notwithstanding. What else could be inferred from Jesus's retort "Let the dead bury the dead"?

The Gnostic Gospel *Acts of Thomas*[19] has Judas Thomas relate:

> Repent ye, therefore, and believe the promise and receive the yoke of meekness and the light burden, that ye may live and not die. These things get, these keep. Come forth of the darkness that the light may receive you.

The same message from Jesus is expressed slightly differently in Matthew:[20]

> Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
> For my yoke is easy, and my burden is light.

Also, on the theme of actively turning to the Light, Matthew[21] has:

> Ask and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

The insights of spiritual Masters, have to be wrapped in parable or metaphor in order for them to be taken in by most of their contemporaries who are predominantly at a more elementary level of development. The generations which followed Jesus, for example, were pre-rational and inhabited myth more fully than we do today, and they adopted literalist interpretations, as do traditionalist circles today. Although we are built to process metaphor naturally, meaning can only be extracted according to our dominant mindset. Our minds inhabit various progressive stages of consciousness to which we are heir, each with a different level of understanding. At modern stages onward, ancient myths are readily re-interpreted as coded messages of Spirit. Although we can always revert back to earlier mindsets, it does not work the other way around, so that higher understandings will always be over our heads until we have attained a level of comprehension which matches that of the person making the original statements.

> From the summit of the seventh Heaven
> He saw all lower rings of Heaven as
> Petals of a great rose filled with spirits,
> Their undulating folds like upland hills,
> As soft as clouds and perfumed with wild flowers.
>
> Nicholas Hagger[22]

Nicholas Hagger's Universalism and Ken Wilber's Integralism are both pointing to a future growth of awareness which is starting to happen now. As part of our growing up, we need to learn how to deal with

things which are holding us back and learn how to embrace a new way of being. We are meant to own life; own it, with gratitude and humility. No-one experiences life in exactly the same way. Our character is built by many different factors, starting with our genetic inheritance, then moving to our familial and social experience, then to our particular cultural influences, and then to education and life experience. So the same real world of infinite potentials makes for divergent inner realities.

Human development brings in new faculties of mind which come in successive orders of abstraction and complexity. Life stages mark transitions from one order to the next, and none can ever be missed out. You can compare the process of mind expansion to that of physical atoms, molecules, cells, organs, and organisms. Each higher order of complexity requires the ongoing presence of what came before; but each level is ignorant of what lies beyond it. We are all born with a brain at a limited level of awareness, although it may mimic later stages of wholeness. Successive periods of development bring in new capacities which were absolutely not there in us before.

Ken Wilber describes the developmental process of wrapping new levels of understanding around the old as "transcending and including". Every stage has to be gone through while retaining previous faculties for future use. We all possess an instinct to evolve. It is usually the expectations and challenges of life which give our minds the necessary workout. Other people and our culture make demands upon us, and some demands we place upon ourselves. For example, employment is very important for identity development as it meets a lot of personal needs: community, purpose, structure, stretching us beyond ourselves, group status and accomplishment. Deep relationships are, of course, also profound growth promoters. It is interesting and important that the need for intimacy remains salient throughout life.

Robert Kegan[23] illustrates how modern society often puts people under pressure to perform in ways which they are initially unable to comprehend and act upon. This is most evident for teenagers. They are faced with parental, educational, and cultural demands which are coming from a "fourth order" of awareness, while they are likely to be rooted at the "third order" level. This means that a lot of what they are

asked to do literally goes over their heads. Many people never make it out of the 3rd order, and that is okay, but university courses call for 4th order cognitive structures which have to be gradually built through a combination of intellectual challenges and social supports, and some degree of spiritual practice.

Ken Wilber[24] has mapped the path to integration in *Integral Spirituality*. One very useful contribution is "The Wilber-Combs Lattice" which shows how modern psychological insight into levels of consciousness is different from but related to the inner experience of spiritual states. It shows that spiritual illumination is not a developmental phenomenon pure and simple, it can happen at any time to anyone at any level. But spiritual practitioners in a tradition of meditation increase the likelihood that they will advance into the higher realms, and they will do so faster, and in the order of Gross to Subtle, to Causal, to Witnessing, to Non-Dual. The table below is a summary of the idea:

Levels of consciousness		States **Gross** *Nature*	**Subtle** *Deity*	**Causal** *Formless*	**Non-Dual** *Non-Dual*
Violet	Super-integral	•	•	•	•
Turquoise	Integral	•	•	•	•
Green	Pluralistic	•	•	•	•
Orange	Rational	•	•	•	•
Amber	Mythic	•	•	•	•
Magenta/Red	Magic	•	•	•	•
Infrared	Archaic	•	•	•	•

The Wilber-Combs Lattice

The states of spiritual experience, as amply recounted by meditators and mystics of all traditions, including Christian, Kabbalist, Buddhist, Sufi and Vedantic have now all been correlated. This is the first time in history that we have had access to all this traditional wisdom so that we can be certain that all paths up the mountain follow the same contours and reach the same peaks. The progression of experiential states on our

journeys into Reality shown in the table relate to the Four Worlds of Return in Kabbalah. The level of consciousness progresses according to the sequence of rainbow colours shown in the left column of the table. It can happen naturally through experience, but it is aided by personal efforts. The action of Grace can momentarily open anyone to experience any of the states, regardless of which consciousness level is operative. The full range of states is universal because it is related to our familiar capacities to wake, dream and sleep. Subtle states make use of our dream sleep capabilities in which reality is simulated in the theatre of our imagination. Causal states occur when a mystic can maintain awareness even in deep sleep, when the brain shows little electroencephalogram (EEG) sign of co-ordinated activity. The final mystical state is full wakeful Unity with All, Non-Duality.

Now, the addition of psychological developmental levels is crucial in revealing why a spiritual experience is interpreted in a certain way. For example, an experience of inner luminosity accompanied by a feeling of universal love (Subtle/Deity state) for a person at the Magic level will think of it as a miraculous encounter with significance only to themselves; someone at the Mythic level will relate it to communion with a spiritual Master in their tradition, whose saving grace will only apply to people who share their belief system; another person at the Rational level will experience contact with a fully divine but fully human Master of their tradition, but will be starting to allow that others might find equal salvation by a different route – the beginning of Worldcentrism. Someone having the same experience at the Green, pluralistic, level will be keenly seeking to make comparisons with other traditions. Even more comparative analysis, making use of multiple perspectives, will occur to the Integral stages of consciousness development.

People living through any particular cultural epoch, and using the same language, can be at widely different stages of awareness, and have widely divergent motivations. In the 1960s there was a new (Green) level of consciousness trying to be born, but there was a noticeable lack of unanimity in the motivations of the masses which jumped on the bandwagon. This was clearly a part of the reason why the rebelliousness turned sour. There were regressive minds behind the unsavoury actions which occurred at the later peace festivals and

protests. They were jumping on a progressive bandwagon, but actually slipping back into primitive, narcissistic ego states. Another confounding factor, then, as so often now, was the over-emotionalism of the times which prevented clear thinking.

If we examine more closely the stages or levels of consciousness Wilber has calibrated, we find that they are actually measuring *consciousness itself*. Consciousness per se does not have any content, it is open awareness with degrees of openness. This is a very powerful model which enables us to use the scale of light spectrum colours to create a ladder showing the "altitude" of consciousness which underlies a whole host of developmental studies from a range of disciplines.

The table below is a snapshot of the system which links different schools of psychology:

Consciousness levels	***Self-Identity***	***Values***	***Cognitive orders***	***Worldviews***	***Tiers***
Ken Wilber	*Loevinger, Cook-Grenter*	*Graves*	*Kegan*	*Gebser/ Wilber*	
Clear light					*Tier 3*
Ultraviolet	Transpersonal				Trans-personal
Violet					
Indigo	Ego-aware				
Turquoise	Integrated	Systemic	5th order	Integral	*Tier 2* Personal
Teal	Autonomous				
Green	Individualistic	Relativistic	4-5th order	Pluralistic	*Tier 1*
Orange	Conscientious	Multiplistic	4th order	Rational	Pre-personal
Amber	Conformist	Absolutistic	3rd order	Mythic	
Red	Self-protective	Egocentric	2nd order	Power	
Magenta	Impulsive	Magic, animistic	1st order	Magic	
Infrared	Symbiotic			Archaic	

Levels of Consciousness

The levels are on the left, and some of the scientifically established lines of development for each level are shown. Howard Gardner touched on this with his research into multiple intelligences. Other

distinct lines of development include needs, emotions, aesthetics, morals, relationships, and spirituality.

The cognitive line of development is a centrally important one. All researchers have found that it is necessary for all the other developmental lines. Cognition is defined as "the capacity to take perspectives" and its development enables us to empathise with increasing numbers of others. After all, you can't feel, or otherwise relate to something, if you can't mentally access it. Even meditation requires cognitive structures as Traleg Rinpoche says: "While we were often told that meditation is about emptying the mind, that it is the discursive agitated thoughts of our mind that keep us trapped in false appearances, meditative experiences are in fact impossible without the use of conceptual formulations."[24]

It is worth studying in some depth how psychological development impacts upon our life experiences. Psychological stages recapitulate within each of us the historical development of our race. We are all born in the Archaic level where we are subject to a mass of undifferentiated sensations, like synaesthesia, in which the limbic system of the brain is making atypical sensory associations. Emotionally, we are being nurtured in the aura of our mother or parent.

Next comes the Magenta or Magical worldview of the child from age 2 to 6. It is animistic and impulsive. Inanimate objects are infused with life and feeling. The corresponding historical period of the human race began tens of thousands of years ago, and reached a peak around 5000BCE with tribal worship at sacred sites. Around 5-10% of world's population are at this level.

In the Christian church movement, Tribal level is found in parts of the Old Testament, as fear-based, superstitious beliefs, and rigid nationalism. Religious texts are seen as God's word, without qualification. In the New Testament, the identification of Jesus with God is a feature. Human sacrifice is felt to appease God's wrath. Evil is projected onto others, or the environment. Mystical formulations are pre-rational, mythological fantasies. Like all stages, we have to traverse this territory, and remnants often appear in later stages of faith.

The Red, Power level is in evidence between ages 6 and 12. The sense of a separate self or ego is emerging, and its needs are urgent. Beliefs are less magical and more literal. Other people are granted their own points of view, and deals can be struck. In racial history, around 10,000 years ago tribal conflicts were erupting over territory. Life was wild, and survival a hero's quest involving domination, violence and chaos. The world was black and white, good or evil. Historical leaders were shamans, guided by nature spirits. Maybe 20% of world population is at this level.

Warrior level Christian church can be seen in the death of Jesus, holy wars, the Inquisition, the Crusades, and in Islam, modern jihadists's ruthless code of convert or destroy. The wrath of God will be visited on those who disagree; hellfire and damnation to all sinners, including evolutionists and homosexuals. Mystical beliefs continue to be magical fantasies, but fervour can drive positive change. Karen Armstrong says, 'Every single fundamentalist movement that I have studied in Judaism, Christianity, and Islam is rooted in profound fear.' [Armstrong, *The Case for God*].

The Amber, Mythic, or Traditional level occurs in individuals in later youth. They begin to move beyond egocentric gratification towards finding meaning in role and identity. Impulse control for future gains becomes possible, and law and order is valued. People are conformist and moralistic. They are in touch with the feelings of the group. This worldview emerged around 5,000 years ago as people longed for an end to the conflict of the warrior stage. This station in life peaked in the Middle Ages. It is now seen in Scouting, right-wing thinking, and most church structures, including Confucianist China. About 40-55% of the world is at the traditional altitude.

Traditional Christian churches comprise most of the mainstream ones, and charismatics. Also, the southern hemisphere churches are rigidly traditional. God is both loving and vengeful and only met in the second person – prayed to person to person. No acceptance of God in the third person – as revealed in evolution, or God in the first person as revealing man's inner divinity. Jesus is seen as the incarnation of God in human form, God's only son who came to die in our place for our sins. This is dogmatic Christianity based on the Nicene Creed. It is an

ethnocentric perspective which states that only Christians can find God and be saved – Jesus having taken the compassionate side of God and saved us from the wrath of God through His sacrifice on our behalf. Although mystical vision of Oneness is the root of monotheism, the only respected mystics in traditional churches are dead ones, and contemplative approaches are frowned upon. Positively, Traditional-level domes, spires and stupas are strong, pro-social stepping stones on the path of faith. But Paul Smith points out that "Jesus subverted *all* systems that kept people from hearing what the Spirit was saying in new ways." Attitudes to slavery, women and gays did not change from within church structures, but from society's march into modernity.

The Orange, Rational, Multiplistic, Modern level occurs in individuals from around 16 years, as they enter higher education and adulthood. College demands the development of the ability to grasp complex abstract systems and ideologies, and take multiple roles in consciousness. People become self-empowered, autonomous, individuated. Developmental psychologist Robert Kegan says, "Insight cannot be taught or learned, but the consciousness that gives rise to insight can be *developed*. Trying to teach insight without transforming consciousness is like trying to create apples without growing apple trees."[25] The Orange worldview began 500 years ago with the Renaissance and Reformation, and flowered around 1800CE in the Enlightenment. All existing beliefs were being questioned. The French Republic was born, along with both democracy and industrialisation. Large groups began to think in worldcentric terms, and most institutions of the civilised world operate at this level, apart from the world's churches. The downside to the new focus on individualism is greed, materialism, loss of values and meaning. The inner, subjective realm of the spiritual path is substituted with scientific exploration. About 15-30% of adults are at this level

The Rational Christian Church began to emerge following the scientific demolition of the infallibility of the Pope and Catholic dogma. Human freedom trumped church dogma, and church and state began to split. The newer churches espoused liberal social justice: examples include Episcopalian, Presbyterian, Methodist, Congregational, United Church of Christ and the Unitarian Universalist Church. Atheism arose and rejected pre-rational, mythical traditional religion. In *The Gospel of*

Thomas, Jesus says, "Those who seek should not stop seeking until they find. When they find, they will be disturbed." In respect of all of us who can't move into the new stages, Paul Smith states: "*We cannot see what our worldview will not allow.* We cannot reason someone out of a position they did not arrive at by reason."[26] Speaking for the Rational churches, Episcopal Bishop Spong states, "All human beings bear God's image and must be respected for what each person is. Therefore, no external description of one's being, whether based on race, ethnicity, gender, or sexual orientation, can properly be used as the basis for either rejection or discrimination."[26] The God which emerges in Modern churches is not a supernatural theistic God, but the God the Apostle Paul described (quoting a poet's words) as that "in whom we live and move and have our being". This is the panentheistic God of Kabbalah – God is in everything and everything is in God. However, the Modern God is seen largely in terms of the 3rd person perspective – God can be studied as the Ground of All Being, but not readily related to in the 2nd person of personal prayer, or the 1st person of inner Divinity (mysticism in modernism is usually seen as irrational) – these concepts await the postmodern perspective.

The Green, Pluralistic, Postmodern world dates back to the 1850s but truly exploded in the 1960s. It moves past the modern idea that objective science can fully explain reality, and embraces the idea that our minds play a part in constructing our consensual world. There are now many ways of looking at reality. Although the pendulum swings back towards feelings, and human rights, there is a downward drift towards blanket relativism. In the Pluralistic worldview, everyone is equal, and everything is interconnected in the planetary web of life. Green moves to "demarginalise" alternative, minority voices. This often leads to political correctness, so nobody's feelings get hurt, and an emphasis on community, consensus decision-making, and a failure to recognise the need for hierarchies. Perhaps 5-10% of the world population is at this level.

In spiritual terms, the mystical and numinous are now free to return, following their banishment in modernism. Sometimes reality is mistaken for fantasy, as in New Age trivia. Postmodern churches are the progressive wings of Modern churches. Bible stories can be true without being literally true. Marcus Borg says the Bible (and the

Christian tradition as a whole) has to be read as multi-layered: historical, metaphorical, and sacramental. And the Christian life is seen as relational and transformational. Marcus Borg, like Kabbalah, adopts a panentheistic view of God. Jesus and Christ are two different things, one a person in history and the other a Spiritual state. There is even a trend in Catholicism since the Second Vatican Council (1962-65) to accept that other religions are valid paths to God. Islam has always been tolerant of difference, and developed strongly in mysticism, and spiritual poetics. Heaven is an inner experience, Nirvana or enlightenment, and hell is psychic estrangement from God and/or other people we love. As Nicholas Hagger[27] says, "There is no greater Hell than to choose to lose someone who you care about more than your own life." Life is a testing ground.

The Turquoise/Teal, Integral level is now emerging. In higher education, we have reached Kegan's 5th Order of cognitive development applicable to top students. They exhibit a capacity for critical reflection and analysis; they are able to survey multiple systems, and act autonomously. Turquoise compassionately appreciates the virtues of every other level of consciousness, without being blind to their limitations. Transpersonal modes of awareness are developing which recognize our multidimensional complexity. People are awakening to the higher mind and to rendering service to the world.

The Integral or Universal churches of our future will have moved away from limiting creeds or dogmas. The old Christian beliefs were about Jesus' birth and death rather than about what he himself lived and taught. The focus needs to be on our personal experience and relationship to God. The Bible can now be brought back into use as an account of the evolution of the spiritual path, across all the stages. Jesus was living and teaching at the highest level, but the Gospels were written after the event, primarily from the traditional level of understanding. As Paul Smith[28] says,

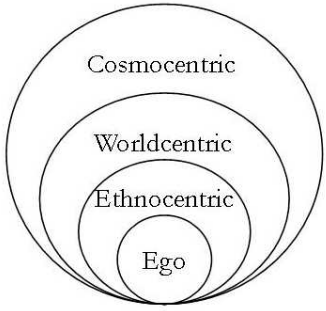
> Although many of the early Christians made a breakthrough into new *states* of consciousness, they had yet to move into new *stages* of understanding. The New Testament was collected and canonized by those often at even lower levels, and is interpreted and read by the majority of people at those levels today. We cannot see what our worldview will not allow. What is amazing is that so much of Jesus'

higher mode of consciousness and understanding came through so strongly in the Gospels and in Paul's authentic letters.

Future church, synagogue, temple and mosque, if they choose to accept the new challenges, could flexibly employ spiritual attunement, energetic reconnection with the founder, communal worship of God, ethical and spiritual learnings from holy narratives, cultivation of humility and gratitude, sense of community and opportunities for service, uplifting reverberations of sacred sites, and echoes of long ago ages of worship. Spiritual living can fulfil all these goals without recourse to divisive dogma, such as physical resurrection, crude notions of redemption or immortality, or Messianism divorced from the advance of humanity as a whole.

Many sacred scriptures are accepted by the Integral approach, and Christian Integralists give full recognition to *The Gospel of Thomas*, dated around 50CE which is probably the first account of Jesus's actual sayings (along with a missing document called "Q"). The canonical gospels were written around 70CE-100CE, and not by the Apostles whose names they bear.

Worldviews are now gathered together in a nested holarchy of developmental depth and complexity. All the previous worldviews remain, as their unfolding is an evolutionary dance.



Nested Worldviews

For the Integralist, God has the power of creative intelligence, evolutionary drive, infinite love, healing energy and transforming compassion. The fullest possible relationship to God in this life must include the three perspectives which Jesus exemplified so well: contemplation *about* the Infinite Face of God (3rd person); meditative communion *with* the Intimate Face of God ("Lord", "Jesus") in 2nd person; and prayerful surrender to, union with, and outward action *as* the Inner Face of God, our Divine Self (1st person). The Infinite Face of Christ, the Cosmic Christ, is the universal Presence of God. Jesus, as mystic, brought the 3rd person Cosmic Christ down to earth and embodied it in the 1st person, giving us the prototype of the new humanity. Frequently, Jesus related to Spirit in the Intimate, 2nd person standpoint ("Abba"). The Inner Face of Christ is our personal Christ Self (1st person standpoint). In Paul's words: "I live, yet not I, but Christ lives in me."

The Hindu spiritual greeting of "Namaste", reflects our inner divinity, as does the older Christian Church's liturgical response to "The Lord be with you" of "And with thy Spirit", which has been disappointingly changed to: "And also with you" in modern Anglicanism, which frowns on mysticism; an example of the revisionist tendency to throw out the baby with the bathwater. Judaism has "Shalom Aleichem", "Peace (wholeness) be upon you" and its reply "Aleichem Shalom". Islam has "As salaam alaikum" and its response "Wa alaikum as salaam".

No matter what stage we are at, the Wilber colour scale of consciousness is humbling, as we can see that there are always going to be some people reaching levels way over our heads, as we presently are. We have grown a certain distance through the scale, and we have gone through each stage in a pre-given order. We can now help those below us, and open to help from those above us. Every baby being born starts out with the Archaic worldview which belongs to the prehistory of humanity. It then soon moves into the Magical level which was the lens through which the world was seen by our ancient ancestors for 35,000 years. Our baby moves on from here to the Red Warrior view at around six years of age. He or she spends about six years there, where our ancestors were from 12-6000BCE. For another six thousand years our ancestors saw the world through the Amber lens, and our baby will

do the same through the teenage years and maybe into adulthood. Since around 1800CE around half of the world's people have been able to embrace the Modern, Orange level, worldview with a predominantly scientific emphasis, and a new individuality. An early exemplar was Isambard Kingdom Brunel and his major construction projects in railways and ship-building. The move to Green, and the ecological movement, got going in the 1960s and already there are several altitudes above this level for the surfers at the wave's edge. Children today often seem to be shifting through the gears at an impressive rate. They are recapitulating the history of the human race in a handful of years; no stages are allowed to be missed out. But, there are twin dangers. Some people are pressuring children to move too far too fast, thereby putting them into states of confusion, floundering or collapse. The apple falls when it is ripe. Other children are missing out on natural, interpersonal developmental stages by obsessive reliance on screen technologies.

There would seem to be a major driving force accelerating evolution at this critical juncture for the world, with the advent of global internet resources. With international news and debate, it is becoming easier to spot the celebrities, fanatics, leaders and despots of the world who are stuck in the primitive stages of awareness, to the exasperation of leaders with advanced vision. Ken Wilber[29] has researched terrorists, and found them all to have a psychograph of Amber beliefs with a Red self-identity line. "Although they espoused amber religious beliefs, absolutist values, and traditional-conformist morals, their centre of gravity was a notch lower, at red, with all of its ferocious power drives and egocentric impulses, ready to break even sacred religious (amber) tradition if it suited their needs." The higher we manage to grow, the more choices we have as to how we respond to life. At a certain elevation, it *is* possible to control primitive instinctual drives, or steer them to ground harmlessly with awareness. At lower altitudes, the higher levels simply are out of cognitive reach, they don't exist for us, and we perceive the world through the stage we are at, and the trance we are in. As Anaïs Nin famously said: "We do not see the world as it is; we see it as we are."

Beyond Integral, further evolution awaits us; what Nicholas Hagger[30] calls "the Surfer at the edge of infinity". It is truly transpersonal awareness, cosmic in scope. People will have an intuitive,

flexible and flowing relationship with experience. Existence will be felt to be a holistic interconnected fabric, an ecology of flows of Light, life, mind, matter, energy, time, and space.

All Light-bearers have conveyed the same basic message, expressed in metaphor, which awaits the dawn of realisation in the hearer's mind. The practises the Masters teach are all ways to approach an experience of the Light – purgation, meditation, contemplation, prayer, and cultivation of virtues. To these we can add pathworking to pull all the techniques together. Kabbalah uniquely contributes a highly detailed and precise map of consciousness and Reality which we shall soon be considering. The mystic truth is universal. As Abraham Maslow[31], the Jewish psychologist wrote: "The very beginning, the intrinsic core, the essence, the universal nucleus of every known high religion… has been the private, lonely, personal illumination, revelation, or ecstasy of some acutely sensitive prophet or seer." It may not seem noteworthy but it so happens that the Biblical Abraham was perhaps born in 1948BCE, precisely 3,896 years before the birth of the State of Israel in 1948CE. 3,896 reduces to 26 in Gematria, the number of the Holy Name. If God has an influence over history, it will be evident over the long view. The conjoined influences of randomness and order in the universe result in probability at both the quantum and statistical levels. Things happen and their causes cannot be unravelled. The idea of God's Providence has been very influential until quite recent times. When things turn out well despite our folly we experience a rush of gratitude.

> There's a divinity which shapes our ends, Rough-hew them how we will.
>
> Shakespeare, *Hamlet* Act 5 Scene 2.

When we lose sight of the interconnectedness of the world we are amazed by the meaningful co-incidence of events, the familiar synchronicity described by Jung. Chance events cannot be in total charge as they can be given a boundary condition by mathematics, and the universe displays multiple events which break the barrier of the outermost limits of chance. In other words, there is without question an order principle in the Universe, governing its evolution.

Tell, Muse, how the four-tiered cosmos became
The universe which is our home, how first
Primordial Nothingness, potential Fire
Was always everywhere, a moving power,
Empyrean of the infinite Whole,
Intelligence self-entangled, aware
As if an ocean were a mind of waves,
And knew "I am", the Kabbalah's Ayn Sof,
Transcendent darkness, latent beauty, God!

Nicholas Hagger[32]

Universalism, the school of philosophy created by Nicholas Hagger, unites mysticism and a spiritual world view with a full consideration of what science (as cosmology, astrophysics, physics, biocosmology, biology, geology, paleontology, ecology and physiology) has to contribute. It is a philosophy of unity with a definition of "focusing on the universe, establishing the universal order principle, reunifying disciplines, focusing on mankind as a whole and, through universal being or intellect, contacting the One."

The Universalist metaphysical cosmos can be expressed succinctly:[33]

> The finite universe manifested from an infinite, timeless, boundless Reality or Being which surrounds and permeates it and is both transcendent and immanent. Within the infinite the photons of physical light stimulate all growth, creating bio-friendly conditions for life through a Law of Order which works in Nature's local ecosystems, keeping all creatures in their place and driving to higher consciousness.

Other modern models of philosophy failed to reflect the findings of science and did not focus on the manifesting principle of order transmitted from outside as well as inside the universe. Universalism addresses the whole of Reality, both the infinite and the finite. It focuses on consciousness and the evolutionary drive to ever higher levels of awareness. All civilizations are based on a sacred vision of the

cosmos, and they intuited that "the point of the Universe is the evolution of consciousness"[34] and, as humans, "we are the quality of our consciousness,"[35] which addresses the worldviews described above.

Light is central to Universalism. Building on Sir Isaac Newton's search for the expansive quality of light which acts in opposition to gravity, Hagger has built a model of light which includes the metaphysical light as a means of carrying the order principle and the expansionist principle into living organisms. Sir George Trevelyan used to refer to this remarkable formative principle of growth as *levity* in opposition to gravity. The confirmation of the existence of the Higg's boson in July 2012 may hold the key to the way light can convey order, as well as to the way mass is added to elementary particles.

When photons enter the brain they carry information to neural circuits. "Mind may be partly an effect of brain and partly a system of light." [36]. To a Universalist, DNA is the carrier of the order principle which feeds through to lifeforms, and directs instinctive patterns of behavior. In a similar vein, the German biologist, Professor Fritz Popp, has shown that DNA orchestrates billions of cellular biochemical events every second by means of the emission of weak coherent (laser) light. *Biophotons* is Popp's term for this incredible life-ordering process.

Universalism says that the ordering metaphysical light occurs beyond gamma rays on the electromagnetic spectrum. It is most clearly present in the process of photosynthesis. "In harvesting sunlight energy through the process of photosynthesis, plants also harvest order." [37]

The four-fold manifestation process of Universalism starts with the Supreme Being, best described as Nothingness/Fullness, This gives rise to the first swirlings of Non-Being in the Infinite and the creation of two pre-particles, one of which becomes real, a singularity. This leads to unitary Being, then to the Big Bang, then to inflation and to diverse Existence.

The technical language of philosophy in dealing with matters of universe creation includes the following terms:

Ontology means the study of timeless Being through experiences of Reality, the Fire or Light in the intellect.
Spiritual psychology is what can be experienced of Being in awareness, revealing the potentialities of Existence in Being, including paranormal phenomena.
Epistemology is the study of what can be known about Being by transcending the rational, social ego and entering higher levels of consciousness.
Cosmology examines the structure of the universe.

Light is the common ground of all mystical traditions which claim a universal descent from the Fire or Light, which is knowable in states of deep contemplation. In Kabbalah, above the Tree of Life there are said to be three Veils: Ayin or absolute Nothingness which acts as a backdrop to Ein Sof, the Infinite Being, or God, which produces Or Ein Sof, Limitless Light which feeds into the hollow Crown of the Sefirah Keter to begin Universe creation and the evolution of diverse life-forms in time and space as light energy condenses into quantum structures and classical scale matter.

In Kabbalah there are Four Worlds involved in Universe creation. They can be related to the four-fold manifestation process as follows:[38]

Atzilut - (Nearness, Emanation) – Nothingness
The Divine World, the Christian Heaven, Supreme Being, Reality, Fire or Light
Ein Sof, (literally "without end" or "The Eternal"), God, the Infinite.
Related discipline mysticism.

Beriah – (Creation) – Non-Being
The Spiritual World , the Christian Paradise, Non-manifestation, vacuum before the Big Bang, void, David Bohm's implicate order, Tao, sea of Fire or Light, Intellectual principle, totality of possibilities of Being, Holy Spirit.
Related disciplines are intellectual Idealism, transpersonal psychology.

Yetzirah (Formation) – Being
The Psychological World, the Christian Purgatory, Garden of Eden, manifestation after the Big Bang, totality of possibilities of Existence, cosmic background radiation, quantum vacuum after the Big Bang, ocean of Being, Unity of Being known by soul, and in religion the Oneness of creation known by an individual soul illumined by Fire through Spirit. The related disciplines are ontology, epistemology and spiritual psychology.

Asiyah (Making) – Existence
The Physical World, the Christian Hell, matter, organism, world of senses, and the world known by the rational, social ego, and body. Related disciplines are cosmology, physics, and psychology.

Hagger explains the combined transcendence and immanence of God: [39]

> Supreme Being, the Fire, envelops the Void or Non-Being, the sum total of everything unmanifested; which in turn envelops Being the sum total of all manifestation to which it gives rise; which in turn envelops Existence. Existence (matter) is thus permeated by Being.

As a result, let it be noted, "Every human being in the world is a citizen of the Fire."

In the Form from Movement Theory of Hagger, an Infinite void outside the universe arises and is called Non-Being. This leads to a void inside the universe which is called Being, or the quantum vacuum. It contains all the possibilities of Existence. In dialectical terms we have the Infinite Non-Being + The Infinite-Finite Being = The One which is Infinite. Existence is the manifestation of Being. Being + Existence = the Finite universe. The original thinking behind this uses dialectical algebra derived from the formula $+A + -A = 0$. Here, the Infinite + the Finite = The One. The One is the Supreme Being, the Nothingness, or conversely the Fullness, the *Pleroma*.

The Form from Movement Theory looks back to Heracleitus's eternally moving Fire c.500BC, the Fire of Reality which has always existed: "This world order did none of gods or men make, but it always was and is and shall be: an ever-living fire, kindling in measures and

going out in measures." The view of Anaximander, Heracleitus, and Aristotle that the infinite is eternally moving is echoed at the beginning of *Genesis* : "And the Spirit of God moved upon the face of the waters. And God said, Let there be light and there was light."

One of the great achievements of Universalism is to present the rationalist argument against the Universe being a product of chance. Hagger has shown in elaborate detail that the interplay of the laws of physics, chemistry, and biology are inherently favourable to human evolution, and that the work of an order principle is provable.

Hagger[40] citing forty contextual conditions including the Big Bang, gravity and rest-mass energy, the number of spatial dimensions, nuclear binding, and so on, explains:

> The probability of all of the contextual conditions happening by chance and accident can be taken as 10^{120}, even though to construct a protein of 150 amino acids in length is 10^{180}. The probability bound of 10^{120} is many more times the total number of all the atoms in the observable universe (10^{80}). After considering all 40 [conditions present in the universe] it is impossible to believe that the universe is a chance, random accident that happened to explode into all these parameters and ratios in a haphazard way… Universalist philosophy holds that the case for Materialism, Reductionism, Randomism and Accidentism has collapsed before the highly complex, interconnected order of the 40 contextual conditions, the minute amount of detectable matter [4%] and the unacceptably high improbability rating [$10^{120,83}$].

Universalism has demonstrated that each of the 25 historical world civilisations was founded on a personal experience of the Fire or Light. Each spiritual vision imparted a new energy for a new age of human development. Over time, each vision begins to fade or becomes lost in doctrinal debates and the civilisation goes into decline, to be taken over by a more vigorous force from outside. Today there is a perceived need for a new Universal world religion which will consist of diverse faiths and a wide range of practises but which will be united in the understanding of their common ground in the Fire or Light.

> Religious Universalism sees the prospect of all religions becoming merged into a one-world religion based on what all religions have in common: the infinite, timeless Being that has been intuitionally glimpsed by mystics of all religions as the "Divine" or inner Light. All human beings are equal in relation to the metaphysical Light that can fill their souls and order Nature's ecosystem.
>
> … Life on earth involves a mixture of order and randomness. The religious view depends on the quasi-empirical experience of Being manifesting in metaphysical Light and order. Atheists exaggerate the prevalence of randomness at the expense of order. If there were no order, there would be chaos and nothing would exist, live or develop. Religion tends to attribute providential importance to order, and religion's problem is to cope with randomness.
>
> … If the universe has a self-organising system on a self-regulating planet – self-regulating on account of the universal order principle which permeates the finite universe – it offers order and purpose in one's life and a connection with the oneness of humankind and the infinite, timeless One. Within a "sea" of cosmic energy the universe began from a point which was, according to my Form from Movement Theory, self-aware. Is the point of the finite universe to become aware – conscious of itself again through the evolution of human consciousness to new heights or rather depths – over the next few million years?[41]

Following the Universalist pattern, we can begin to conceive of a future world government which will prevent wars and famines and take care of the whole of humanity, while respecting the individual governments of all nations to take care of domestic politics. The trends of history all point to this need, and the lessons of history point to the significant difficulties this will present to the current structures of world power and wealth.

> In terms of the eternity which is God there is no description, experience, or consideration as good as or better than that which is had, seen, and known in the blind, loving consideration of this word, ***is***.
>
> *The Cloud of Unknowing* by a 14th C English priest.

Most current arguments in favour of atheism are pitched at the wrong level. It is not the creator gods, or demiurges that are the ultimate Reality in traditional theology, it is the God which underlies the Universe from beginning to end, both within and without. It is the ground of being, consciousness and bliss. David Bentley Hart[42] consummately puts the case for God in coruscating prose, while comprehensively demolishing the arguments in favour of atheism.

> Brahman is a state of consciousness beyond time when Sat, Cit, and Ananda as Being, Consciousness, and Joy are One.
>
> *The Bhagavad Gita*

Hart's arguments derive from numerous religious streams, most notably Eastern Orthodox Christianity. His arguments concerning teleology and the order principle we may recognise, and we can be confident in agreeing that chaos cannot produce order. Also, quantum and classical realities do not explain one another, they are different dimensions. Nothing in science fully accounts for the transcendent beauty of nature. So, what is it about Being? The fact, baldly stated, is that the world cannot account for its own existence. Why is there something rather than nothing? The essence of a thing is always distinct from its actuality, which is contingent. Things change with time and exist in space. Behind contingent creation lies a wellspring of Being, eternally sustaining it.

The fact that we can know and understand the world is equally incredible. Physiological events cannot explain the qualities of consciousness. If we consider directionality, purposiveness, and rationality, feeling and so on, matter cannot provide these experiences. Naturalism posits only energy and mass, two of the three Pillars of Kabbalah. The missing element is consciousness, the Middle Pillar. Western philosophy, prior to modernity, saw matter as a constricted, outer effect of a fuller, spiritual, and rational actuality. For Aristotle the human soul was the "form of the body", the realm of abstract forms imagined by Plato. Those who believe that neurology produces consciousness are guilty of the pleonastic fallacy in which serious qualitative differences are explained away by invoking tiny quantitative steps of change. But conceptual abstractions defy any such physical activities. The world can be seen only because our minds contain abstract templates of certain types of information into which sensory information can fit. Each time we see something new we generate a

spark of consciousness, a light goes on in our mind – a source of considerable satisfaction. Increasingly people are realising that the mind exists in a field external to the mechanism of our nervous system. The brain is composed of sundry semi-independent modules, and yet our subjectivity is always a unity. This is extraordinary although, like so much else, we take it for granted. Because the world is inexhaustibly intelligible, it must have emanated from a source of intelligence. Divine Wisdom creates, orders, and sustains the Universe.

The world and our mind are locked together in ecstatic union. This Bliss draws us towards the beingness of the world because it is already partaking of the infinite Being and Consciousness of God. We experience moral imperatives and the promptings of conscience because the Good is an eternal reality. Every moral action is an act of faith. If there were no God, good and evil would cease to exist. Hart lets us into the secret that "a species that has the capacity for love has a genetic heritage *because* it loves." In Biblical terms, "The meek shall inherit the earth." God is the source and fulfilment of love. God is an experience of bliss, the source and end of all things, and beyond argument. These penultimate reflections are Hart's:[42]

> To speak of "God" properly, then – to use the word in a sense consonant with the teachings of orthodox Judaism, Christianity, Islam, Sikhism, Hinduism, Baha'i, a great deal of antique paganism, and so forth – is to speak of the one infinite source of all that is: eternal, omniscient, omnipotent, omnipresent, uncreated, uncaused, perfectly transcendent of all things and for that very reason absolutely immanent to all things. God so understood is not something posed over against the universe, in addition to it, nor is he the universe itself. He is not a "being", at least not in the way that a tree, a shoemaker, or a god is a being; he is not one more object in the inventory of things that are, or any sort of discrete object at all. Rather, all things that exist receive their being continuously from him, who is the infinite wellspring of all that is, *in whom* (to use the language of the Christian scriptures) all things live and move and have their being. In one sense he is "beyond being", if by "being" one means the totality of discrete, finite things. In another sense he is "being itself", in that he is the inexhaustible source of all reality, the absolute upon which the contingent is always utterly dependent, the unity and simplicity that underlies and sustains the diversity of finite and composite things. Infinite being, infinite consciousness, infinite bliss, from whom we are, by whom we know and are known, and in

> whom we find our only true consummation. All the great theistic traditions agree that God, understood in this proper sense, is essentially beyond finite comprehension; hence much of the language used of him is negative in form and has been reached only by a logical process of abstraction from those qualities of finite reality that make it insufficient to account for its own existence. All agree as well, however, that he can genuinely be known: that is, reasoned toward, intimately encountered, directly experienced with a fullness surpassing mere conceptual comprehension.

God's relationship with humankind entered a vital new stage around 40,000 years ago when we gained conscious access to the reality simulator in our brain. Shamans would make mental journeys in this conscious theatre and discover solutions and meaningful symbolism to help the tribe. The shaman's gods were in nature and the mind. By the time of Ancient Egypt and the Hebrew Prophets, gods or the one God were felt to be active in human history, even meeting us in person. Later in Ancient Greece the philosophical God was remote, transcendent and inactive in the world. God made creation happen either all at once from nothing, or, as Plato suggested, by a process of emanation. Today, for many God has ceased to exist at all as science has erected the god of chance in its place. But we still have the knowledge of God of mystics and artists who experience and sense a sublime presence, and a philosophical God of reason. Man has created various notions of God over millennia, and we have experienced God within our deepest selves. God is real to us, and our relationship with God is adaptively changing in evolving contexts. The existential problem remains ever true that humanity cannot thrive in trying circumstances with a sense of desolation and aridity. Both our head and our heart need to be engaged with meaningful realities. For our head, the inexplicable reality of Being and Consciousness is ample ground for humility and gratitude. For our heart we have spiritual practise, by which we are personally altered, and we discover elements of peace and acceptance, possibly even moments of bliss, as they begin to enter into us. The Kabbalah has an intricate and precise map of both our psychic events and the operation of the whole cosmos. Its ultimate symbolism provides a purpose and direction for evolution, a process in which we are deeply implicated. Even evil is represented in a cogent way so that we may not dismiss it lightly by saying our thinking makes it so, but we

must also recognise it within our feeling nature, and in our objective knowledge of its operations within human intentionality. Our moral sense informs us that our behaviours often fall short of what we know to be right and proper. This sense of how things should be has a reality which might be called *right knowing*. It is expansive, inclusive, humble, proud, and grateful. It tells us we are free and also responsible actors. The false knowing of the ego has the opposite qualities. God and man create the future together, science is a tool. God and man are interdependent and what they both share is the Cosmos, and it is to the mapping of the Cosmos that we now turn.

Part 2

Cosmos

We have glimpsed various ways that God has been imagined and known since the prehistoric shamans experienced a new Reality with their expanding brains. Kabbalah is a system of maps of Reality which date back to Moses on Mount Sinai conversing with God. These maps are Kabbalah's defining contribution to mysticism, revealing to those who persevere in their study, its intellectual subtlety and rigour. In Part 1 we established that between God and man lie ten Sefirot, a number drawn from the musical harmonic series of Pythagoras. And, we have established the irrefutable notion of the Four Worlds: Divine, Spiritual, Psychological, and Physical. In Cosmos, we are getting to grips with more detailed representations of these same factors as they and we impact upon our Universe. Each new map enriches the Tradition.

With our starting point on the hexagram of *Genesis* we are led by geometrical expansions to Platonic solids, the Tree of Life, the Ladder of Life, Four Worlds becoming Seven and then infinity, and the secret of Da'at, and soul psychology. Prior to Hebraic sacred science, we find, in Ancient Egypt, the Flower of Life, in turn giving rise to the Ankh, and the infinity symbol, and the hexagram itself. All these cultural and now universal developments indicate that ancient people had discovered spiritual truths through personal disciplines and contemplation. Some practical steps we can take to further our own spiritual progress, are to be found in Part 3, Man.

Kabbalistic cosmology, owes much to the enormously influential meditations on *The Zohar* of R. Isaac Luria (1534-1572 CE) (The Ari, The Lion) and its new clarifications by Leonora Leet. Her inspiring Kabbalistic cosmology, and her profound revelations of Jewish mysticism, first appeared in *The Kabbalah of the Soul* (2003), where these matters are discussed with great sensitivity, and erudition. Leonora Leet's work draws primarily from the Bible, *The Zohar*, and the work of R. Isaac Luria, which she pulls together into a new seven-tiered cosmic model. In her hands, we find Kabbalistic cosmology made comprehensible and consistent with historical texts.

In order to further the desire of Ein Sof to create, a restriction of the Infinite had to take place. This restriction, called the roots of Din (judgement), led to the emptying out of a sphere of space from the surrounding Limitless Light, the Or Ein Sof. The Greek name for this self-emptying process is kenosis. Left at the centre of this spherical space, Tehiru, was a point source of Infinite Light, called the Primal Light. It is from here that Worlds will begin to be emanated. But prior to emanation, Ein Sof inserted into the sphere of space a line of light which consisted of ten disconnected Sefirot in the form of a supernal man: Adam Kadmon. As the influx of Divine Light from the centre began to fill these vessels, named after the attributes of God, the six vessels from Chesed to Yesod failed to contain the Light and shattered, spreading shards, or Kelipot, of chaotic light matter into the surrounding space. Luria termed this cosmic fall, the Shevira. From this point on, space contains chaos (Tohu), a world built from materialistic shards of light, along with the Divine ordering principles (the roots of Din) which remained from the original withdrawal of the Light. Into this mixed energy of Residual Light, Reshimu, the Primal Light now began to emanate anew the first World of Atzilut (Emanation). This World is inseparable from its Divine Source. To gain some separation, the next World of Beriah (Creation) was made. Here the soul of Adam, as symbolising humanity in general, is created. The third World is Yetzirah (Formation), filled with angels and demons, and finally, the fourth World of Asiyah (Making) brings things into manifestation on the basis of their compressed energetic make-up. The Nefesh soul is born in Yetzirah but falls into matter in Asiyah (Path 28). This is the most material World, the furthest from both sources of Divine Light (the Primal Light at the centre and the Limitless Light at the outermost edge of the cosmos). This is our present world, at this median level. The fifth World of Return will begin to repair and perfect the creation, and is called the Olam ha-Tikkun. The Ruach soul will need to be developed to allow the remedial process of Tikkun, rectification, to take place, and redeem the sparks of Divine Light held in the broken shards of the Kelipot, which are thought to be dark and demonic in influence. Tikkun also reconstitutes the original single Adam Kadmon, the human image of God, into the five personalities of the Partzufim which are inter-related, are able to fully bear Divine Light, and which allow for a final unification without loss of individuality. The fifth World, Olam ha-Tikkun, is the moral dimension of the universe. The

sixth World is the World to Come, Olam ha-Ba, which confers meaning upon the processes of evolution so far. The seventh and final World of Balance effects a unification of the Infinite with the finite and brings everything into perfect balance, hence its title from the Aramaic, Olam ha-Matkela.

All of this requires the spiritual development of humanity to bring it about. Each soul has to choose the path of Tikkun over that of Tohu, construct its permanent Light body, Tzelem, from the residual light, and illuminate its path to higher consciousness. The multiple dimensions of Reality were prefigured in the *Sefer Yetzirah* (1:5):

> Ten Sefirot of Nothingness: Their measure is ten which have no end. A depth of beginning, a depth of end; a depth of good, a depth of evil; a depth above, a depth below; a depth east, a depth west; a depth north, a depth south. The singular Master, God faithful King, dominates them all from His Holy dwelling until eternity of eternities.

In that passage alone we find the three dimensions of space, a fourth dimension of time, a fifth moral dimension (called Providence), a sixth dimension of meaning bestowed by the control of a higher power, and a final dimension of Eternity, and Sabbatical rest. The Biblical seven days of creation are re-imagined, with the latter three still to come.

It is impossible to avoid complexity, but the miracle is that the order principle makes it possible to detect the eternal within the flux. We have only to consider the astonishing regularity and beauty of a rainbow composed of millions of moving fluid spheres, a river continually flowing, living beings, our sense of self, the nature of feeling evoked by art and music. Symbolisation works in a similar way by holding a number of associations together in the image, waiting to topple out into our consciousness when we pay attention in the right way. In all cultures, the gift of life itself is often symbolized by goddess figurines, or by immodest displays of male or female genitalia.

Traditions all tend to grow over-complicated, the phenomenon of the untrimmed beard taking over the head. Or they can be taken too lightly and glossed over, like a shaven head. Enlightenment, although theoretically quite simple, in reality requires effort, skill, training and

discipline in order to prepare the intransigent ego for its sublimation in the Light. Integration follows in which life continues as normal (Zen "Hewing wood, drawing water") but carried out with parallel God-consciousness. That is how the Nefesh (Islamic *Nafs*) is tamed, and subdued. Our inner Spirit will expand to integrate with our personality. Our spiritual work (praxis) does not always lead on to victory – far from it, but it is still the proper time-honoured way to prepare. The process generally involves withdrawal from the senses and the lower mind followed by attunement to Spirit. We know when we are in a unique state of readiness as our attunement is tangible. It is like a focus shift in a film. Our vision is opened from behind closed eyelids.

In contrast to the sacred myths of creation, modern scientific cosmology rides implicitly on the philosophy of atheism. It assumes man's intellectual curiosity alone is adequate to providing a full account of Reality, with no mystery left over. If we disregard the various theories of the Beginning, including eternal inflation, Black holes, Branes, the Big Bounce, or the Big Bang, we have to accept certain definite facts. The Universe is a combination of rules and chance. Complex things evolve from simple rules. The rules include the Standard Model of atomic physics in Quantum Mechanics, alongside Einstein's General Relativity. Chance is illustrated by the epoch-making event which took out the dinosaurs making room for us to evolve; and, looking further back, the ingestion of a mitochondrial bacterium by an Archean cell which sparked the explosion of complex life forms several billion years ago. So there is no argument that there is both order and chaos in the Universe. Where did chaos originate? Who wrote the rules of Nature - the constants like the power of gravity, the speed of light, electromagnetism and nuclear forces? They are very precisely matched to the exacting requirements of this Universe and the life within it. The eternal inflation solution supposes a "lottery" – our universe happens to have the right answers to produce us, but elsewhere, from amidst an infinite number of other universes, where the rules would be different, other life forms would evolve. This is the "multiverse". There is no purpose, but "you are because you have to be," as celebrity cosmologist Brian Cox has it. This may strike you as a deeply unsatisfactory conclusion: an infinite complexity of Universes, each with no point or purpose? This is surely a counsel of desperation and despair. And its consequences are legion.

The current age given for the universe is around 13.8 billion years. Our Sun and Solar System have existed for 4.5 billion years and that brings us to the half-way point of our Sun's life as a sun. In another five billion years it will explode and form a red giant after obliterating the earth. Life on earth will already have been extinguished after 3 billion years by the rocketing heat of the sun. Only the outer planets of the Solar System will be remotely habitable by then. Red giants expand into gas nebulae; they then shrink down to white dwarfs.

We have not seen most of the universe. Only 4% of the universe is detectable ordinary matter. Dark matter is the name we give to the 73% of the mass of the universe we cannot detect, although its gravity shaped the early universe. Dark Energy is the name we give to the unseen force dragging the universe apart. As space expands the power of Dark Energy increases too so the expansion is accelerating. The universe is expected to continue expanding, creating and destroying stars, as space expands to drag everything apart until it all peters out in a featureless, dark proton soup in many trillions of years hence. There will be no more nebulae creating stars and even the black holes will have radiated away as well (according to the principle of black hole radiation predicted by Stephen Hawking). The universe of science is finite and pointless.

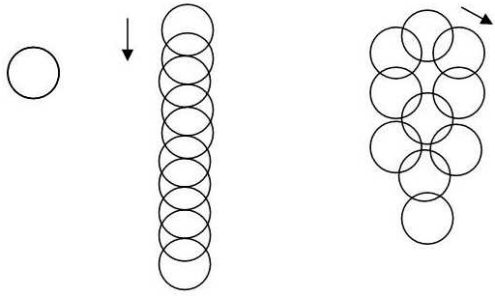
When we review the history of the Earth, we see that there is a great fragility about the evolution of life – the cell evolved only once. Every cell is a descendant of one original cell which absorbed a mitochondrial cell over three billion years ago. Every living thing has a common ancestor cell. Prior to this momentous event there had been billions of years of planetary equilibrium. An explosion of life followed on from the arrival of a prokaryotic cell (one with a true nucleus, unlike a bacterium). Multicellular life took off in the Cambrian explosion 550m years ago. The DNA molecule holds all the information for life in every cell. The DNA double helix is at the heart of every cell. Cellular specialization results from the switching on and off of parts of the genome, so-called junk DNA holds the switches, which makes it a carrier of the order principle in the universe. Genes are not fate as once thought. The epigenetic layer is responsible for local gene expression - switching genes on and off, and enabling genes and environment (inner and outer) to work together to create individual effects. As some

environmental impacts are weakly heritable, there are clearly other evolutionary forces at work besides Darwinian random mutation and natural selection. In this work we are proposing that the universe is being driven towards fulfilling a goal – the goal of perfected, highly aware human beings returning to Source as spiritual beings in a Divine Unity. There is randomness in physics, but it is serving a larger teleology, a goal-oriented evolutionary soul direction. If a random development does not contribute to the ultimate goal, it will disappear, going the way of the dinosaurs – an evolutionary dead-end.

Scientific ideas are underpinned by notions of randomness, chance, and a fundamental meaninglessness. They provide expansive fields of knowledge, but not depth of human realization. There is no satisfying account of Being or Consciousness in science except as derivative offshoots of material interactions, an idea which strains credibility.

In contrast, Kabbalist Jason Shulman[1] prefers to think that "Chance is the way God likes to mix and mingle with us, and since God is always present, we always have the possibility of bumping into something that speaks to exactly where we are at that moment, as if someone were keeping an eye out for us."

Let's get back to the maps. From total Unity, the ten Sefirot emerge as a line of Light, not dissimilar to a ladder. In the Tradition they then assume the form of a Tree as the graphic below shows.



Unity and the Ten Sefirot Unfolding

From the bottom up, the names of the ten Sefirot in Hebrew and English follows, with some common descriptive terms:

Malkhut – Kingdom. The Gateway, matter, action, reflex, Mother/the Shekhinah/the Nukhvah

Yesod – Foundation. Instinct, emotion, ego, unconscious, personality, conditioning

Hod – Splendour, Reverberation . Thinking, rationality. Descartes' "I think therefore I am."

Netzach – Victory, Eternity. Social relationships, feeling, intuition. Satish Kumar's "You are therefore I am." [2]

Tiferet – Beauty. Harmony, spiritual awareness, Individuation, Self, Spiritual Son. Also Rachamim – Compassion . Nicholas Hagger's "I have Being, therefore I am."[2]

Gevurah – Rigour, Severity. Ethical beliefs. Also Din – Judgement, restriction; and Pachad – Fear.

Chesed – Mercy. Ethical values. Also Gedulah – Greatness.

Binah – Understanding. Mother, the Light itself (Holy Spirit), Shekhinah – immanent divinity.

Chokhmah – Wisdom. Father, the enlightened human (Son) [once Mother/Wisdom/Sophia with Son]

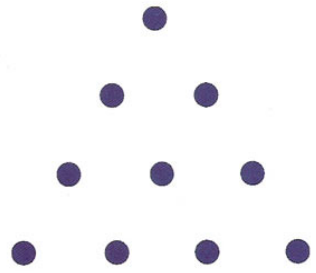
Keter – Crown. Source of the Light, Unity, Divine Will, Divine Desire, Father [or Father/Mother]

The Ladder of Sefirot downwards from Keter to Malkhut is a depiction of cosmic evolution, and a spiritual hierarchy. The Ladder upwards from Malkhut to Keter is a structure of human awareness, and a way of making personal development a reality.

Further details of the Sefirot and their numerous associations are to be found in Appendix 3.

Given the importance placed on the Unity of God in all three Abrahamic faiths, why does Kabbalah have ten different qualities for God in the Tree of Life? There is an irreducible logic to such an arrangement which takes us from original idea to physical completion,

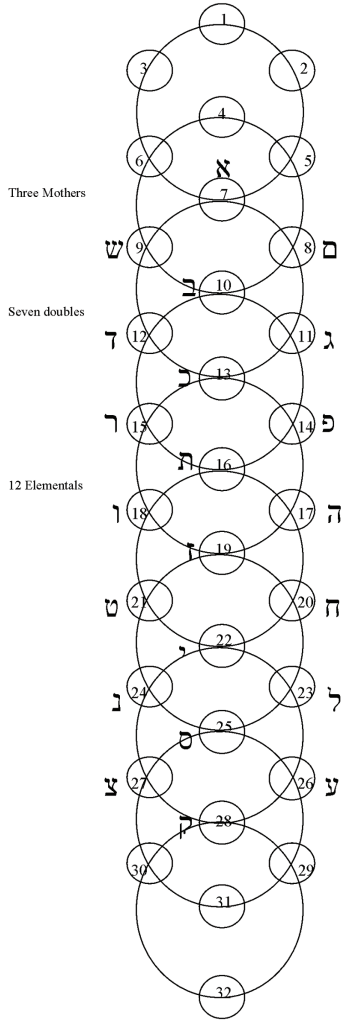
applicable to all creative projects. There has to be a process of getting from idea to actuality and ten steps is an ideal number as the Greek Tetractys shows; the sum of 1,2,3, and 4 is ten, and the ratios are also musical harmonies - 2:1, the fundamental, 3:2 the fifth, and 4:3, the fourth:



The Pythagorean Tetractys

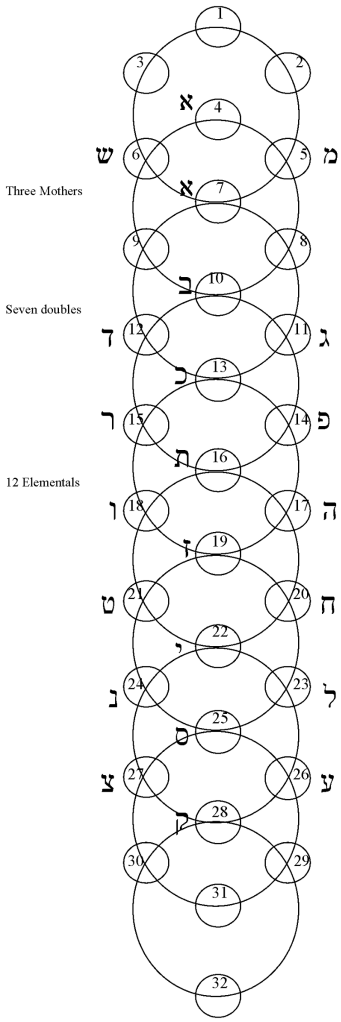
Curiously, even this simple graphic includes a central hexagon, the core of a hexagram, or Star of David, with huge significance in Kabbalah. The Tetractys illustrates the progression from a point, to a line which needs two points, to a flat plane triangle requiring three points, to the simplest three-dimensional solid, the tetrahedron, which needs four points to define it.

Rev Alan Bain introduced a novel designation of the Hebrew alphabet on the Ladder of Life:



The Ladder of Life with Hebrew Letters by Rev Alan Bain

I have created an amended version with some changes at the top end of the Ladder after further careful analysis of Kabbalistic accounts of the process of creation drawn from the *Sefer Yetzirah*.



The Ladder of Life with Hebrew Letters by Michael Grevis

The double Aleph, Paths 4 and 7, bridges the mystery between the Source of the Universe in Keter and its completion in Malkhut, here Malkhut of Keter, and Da'at of Atzilut.

On the Ladder, this initial arrangement now operates: Path 1 Ayin (No-thing), Path 2 Ein Sof (Unlimited Being, The Eternal), Path 3 Or Ein Sof (Unlimited

Light of Ein Sof), Path 4 The Keter of Atzilut (the beginning of the principle of manifested worlds), The Breath of God (Ruach Hakodesh) and the first Aleph. The Breath of God now fills the space down to Malkhut (here the Malkhut of Keter, Path 7) with the second Aleph. This is the Da'at of Atziluth where the first swirlings of Ein Sof are preparing the creative influx. The energy now moves back up the Ladder so that Path 5 receives Water from Breath in Chokhmah of Atzilut. Path 6 receives Fire from Breath in Binah of Atzilut.

Worch[3] tells us that the three Mothers are all doubles: Alef is Breath, and Breath from Breath, Mem is upper and lower Waters (Good and Evil), and Shin is white Fire (Light) and Black Fire (Hebrew letters).

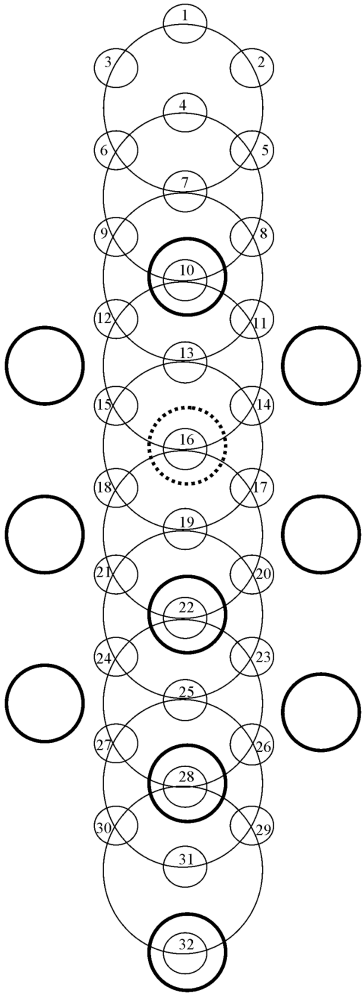
In this version, the absence of Hebrew letters immediately below Keter on paths 8 "Perfect" and 9 "Pure", can be taken as emblematic of the first challenge of the so-called "Kingdoms of Unbalanced Force", the Chesed-Gevurah axis, which lower down is seen as the main area to expect to see evil breaking out from human actions.

The symbolism of the seven days of creation in Genesis we reviewed in Part 1, can also be inscribed in the Greater Chesed of the Ladder, which is the blueprint of creation. Referring to the diagrams of Hebrew on the Ladder, Revd Alan Bain gives these attributions for the seven Double letters: Path 10, Bayt, Day 1, Wisdom; Path 11, Gimmel, Day 2, Wellbeing; Path 12, Dallet, Day 3, Fruitfulness; Path 13, Kaph, Day 4 Life; Path 14, Peh, Day 5, Dominion; Path 15, Resh, Day 6 Peace; Path 16, Tav, Day 7, Beauty. In most Kabbalistic books, the seven days are related to the lower seven Sefirot. In this work, as with Genesis, they also relate to the whole cosmos and its four Worlds.

The letters are complete by Path 28, which is where the *Sefer Yetzirah* also ends, as it is the last Sefirah of the World of Formation, Yetzirah.

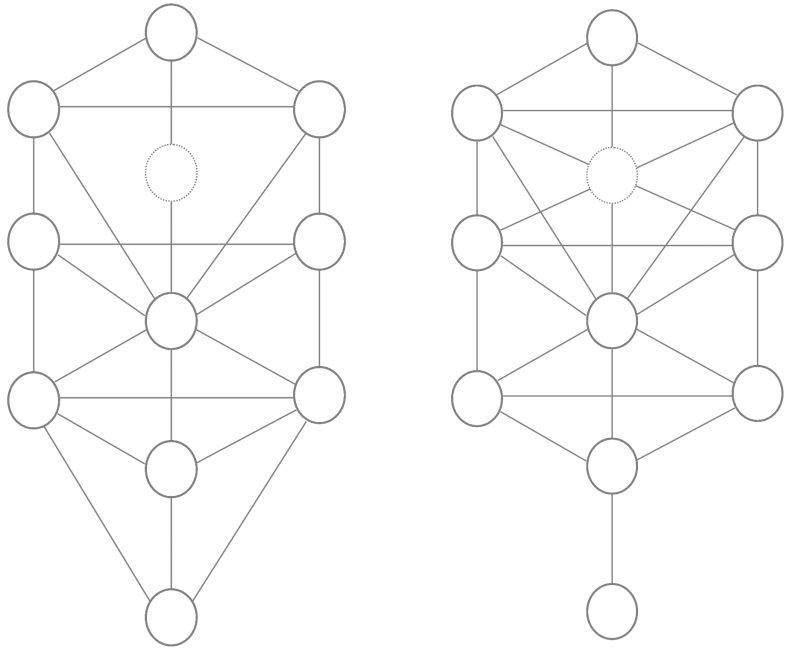
We are beginning to see that the maps of the cosmos are fractals – that feature of modern science which has revealed that patterns in nature recur at all scales. A simple computer algorithm can produce an unending sequence of graphic images, such as the Mandelbrot Set, a moving image of infinity with a striking resemblance to a meditating Buddha figure. Fractals show us how the mathematical and geometrical foundations of the Universe generate worlds in expansive movement. Patterns subsist across all domains of time and space. There are interacting variables with distinctive boundaries.

Shirley Chambers[4] adds a particular fractal dimension to the Ladder with the concept of a Universal Tree. The image below enables us to clarify that Ladder Paths 13, 19, and 25 are equivalent to the horizontal Tree Paths where the three Mother letters are placed, in the descending order Shin, Aleph, Mem. These Paths can then be interpreted as the Dark Nights of spiritual growth which mark our journey up the Tree and Ladder.



The Universal Tree and the Ladder of Shirley Chambers, USA

So our focus is narrowing down from the Four Worlds, to the Ladder of Life, and now to the Tree of Life, the *Eitz Chayyim*. Medieval Kabbalists after the time of the writing of *The Zohar* by Moses de León (1240-1305CE), started to commit to paper the images of Trees. There are two geometrical arrangements in use for the 22 Paths which join up the ten Sefirot. The Tree of Emanation is favoured by R. Moses Cordovero (1522-1570CE) and most Western Kabbalah. It shows three paths linking into Malkhut at the bottom of the Tree. The Tree of Return is favoured by R. Isaac Luria (1534-1572CE) and dominates the Hebraic Tradition, and it has the Da'at crossing – six paths linking into Da'at, the proto-Sefirah fourth down from the top of the Tree.



The Two Trees of Life

The two Trees in current use both made their first public appearance in 1591 in the Pardes Rimmonim (Garden of Pomegranates) *of Safed Master Rabbi Moses Cordovero, "The Ari". The left one is termed the Tree of Emanation and*

comes from the Zoharic stream of tradition. The right one is termed the Tree of Return and is linked with the Lurianic stream of the Kabbalah. Rabbi Isaac

Luria, Head of the School of Kabbalah in Safed, Palestine, believed that man is to become the divine cosmic child, in the restored future universe of Olam ha-Tikkun. Both of these Trees can be found in the expansions of the hexagrams in Leonora Leet's (2004) The Universal Kabbalah.

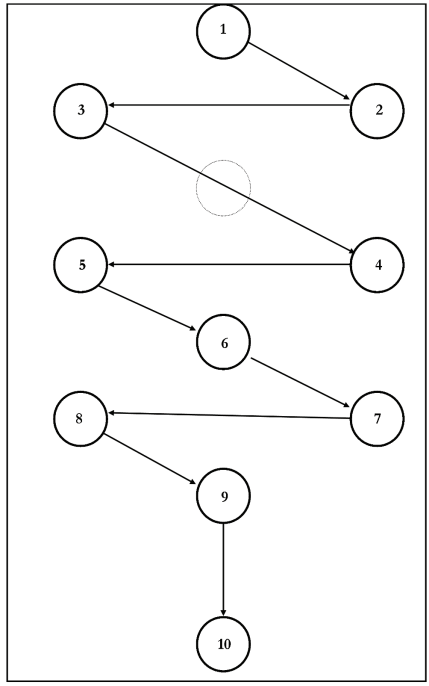
What the Trees share is three vertical Pillars.

The left-hand Pillar of Severity consists of Binah, Gevurah, and Hod.

The middle Pillar of Mildness consists of Keter, the non-Sefirah Da'at, Tiferet, Yesod and Malkhut.

The right-hand Pillar of Mercy consists of Chokhmah, Chesed, and Netzach.

The order of progression of the Sefirot, ever since the line of them that formed Adam Kadmon, archetypal man, is depicted by the Lighting Flash, zig-zagging down the Tree. The Diagram shows both the order of descent from the Source of All, and the complementary order of ascent which humans follow in states of spiritual consciousness, which begin in Malkhut.



The Lightning Flash – Order of Emanation of the Sefirot.

Kabbalistic cosmology describes a moment of *synthetic Unity* (Keter) which immediately devolves into creative energy or *thesis* (Chokhmah) and the complementary origin of form or *antithesis* (Binah). The ultimate expression of the copulation between the Father (Chokhmah) and Mother (Binah) principles is the Daughter of the world of matter, the end product (Malkhut). This gives us the macrocosm. The creative process in the microcosmic world has two triads. The first represents the principles of creation (Chesed) and destruction (Gevurah) and their harmonisation in Beauty, Tiferet. Tiferet is the Divine Son attuned to the Divine consciousness of Keter. This upward reaching synthetic awareness is differentiated downwards by consciousness of energy in Netzach and consciousness of form in Hod. Yesod brings these two forces together as the total energetic matrix, symbolised by sexual union leading to the world of ten thousand things, Malkhut. The sexual union takes place in Yesod/Malkhut between the Divine King or Son (Tiferet) and the Daughter/Bride (the Nukvah) in Malkhut.

On the Tree, the central Pillar of Mildness indicates consciousness and will at all levels from the mind of God down to the quantum minutiae. Consciousness is present in every particle of matter. The Pillar of Consciousness marks the ascent of human consciousness from attenuated Light in Yesod to higher levels of brilliance and awareness in Tiferet, and ultimately higher still via Da'at. The left hand Pillar of Severity represents the form side of things, starting with the restriction of Ein Sof at the beginning, the principle of natural boundaries at Binah, the controlled drives of Gevurah, and then the vital individualities of Hod. The right hand Pillar of Mercy stands for the energetic force of creation. The initial impulse at Chokhmah is unconditioned creative energy, Chesed is conditioned creativity, outline form having been supplied by Binah. Netzach is Nature and the aesthetic response to evolving order.

Similar concepts attach to Yin and Yang in China, and Rajas and Tamas in the Hindu tradition.

The lowest triad of the Tree represents human personality. It breaks down to our bodily self (Malkhut), our reflective self (Hod) and our relational self (Netzach). These are the three invariant aspects of the self which occur in Western discourses about selfhood, as identified by academic researcher Jerrold Siegel.[5] Evolving from those aspects, psychologist Erik Erikson[6] had a vision of a fully mature adult as someone who is moral, ethical and spiritual. Such a person has reached into the realms of their Chesed, Gevurah and Tiferet triad on the part of the Tree known as the Ethical Triangle.

As Colin Low[7], whose sword of intellectual clarity has slain a few Kabbalistic dragons over the years, says:

> The experience on the pillar of consciousness is one of increasing alienation from the One. In *Tiferet* there is an experience of internal wholeness, but a sense of isolation and separation that seems impossible to bridge. In *Yesod* even the experience of wholeness is gone, and a key experience of the Ego is incompleteness and fragmentation. The Ego is restless and only temporarily happy, and tries to find anything – a career, a guru, a purchase, an experience, a drug – that will take away its feeling of incompleteness. At the same time it feels fragmented by its attachments and fears, being constantly buffeted by events, desires and contradictory, often self-destructive

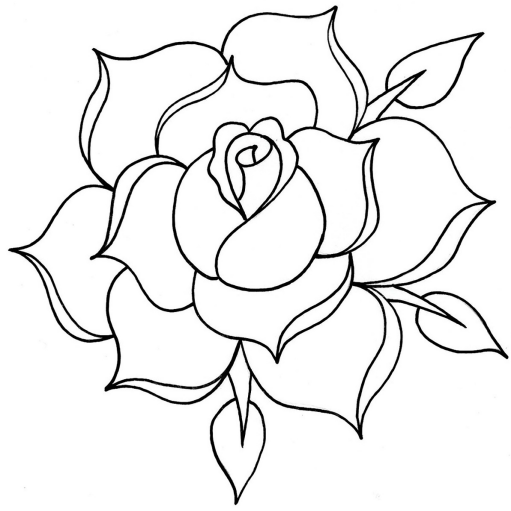
> impulses. / These feelings of incompleteness, fragmentation and loss of self, increase to the extent that one can be aware of Malkhut. Paradoxically, these feelings may be dissipated by the understanding that Malkhut is the revealed aspect of Keter.

And, as Rev Alan Bain, whose timeless *The Keys to Kabbalah* began this author's Kabbalistic quest, says about our Higher Self, Tiferet:

> Tiferet represents the principle of manifest being itself, at all levels, be it the individual human being, about whom we understand so little, the being at the centre of the universe, or at the heart of the pebbles on a beach. Tiferet is the heart of all true religion, for it is the lower representative of Eternal Being, the life of which flows like a cool stream through all that lives. If Keter is God unmanifest, Tiferet is God manifest. In us it is the individual soul, also called the Self. Tiferet is the soul of all things.

We are now in a position to focus in even closer to the processes of creation from a Kabbalistic perspective. The Lurianic myth is our starting point.

Let's say you decided to make some enlivening tea before reading on. You made it the old fashioned way by pouring a jet of boiling water into a teapot, to make the leaves swirl, and release the liquor you desire. It will now be easy to imagine the Breath of God fully occupying a space within the unlimited Light of the Divine. The breath swirls back on itself, becoming Breath from Breath. It starts to condense on the upper surfaces separating moisture (Water) and warmth (Fire). The Breath is continuous, and swirls around a point of Light in the centre of the space. This Breath, Light, Word, Logos is the cause and the effect of everything that is made. The One becomes the Many, but is always the One. Breath or Light is condensed to form clusters of matter by combining the moisture (Water) and the warmth (Fire). Science confirms that matter (Earth) is condensed Light. Density is built on airy Nothing with vibration, periodicity, universal and cosmic forces and laws. There is apparent chaos in the big picture but an underlying order principle which guides the evolutionary processes. All this was intuited by generations of mystics from before the time of Abraham (around 2000BCE). It makes good sense to us today, if we accept it, because our minds are potentially more advanced and capable of greater knowledge, understanding and wisdom.



The Art of Creation

The Sefer Yetzirah *employs an imaginary vessel to convey the loving movement of the Creator into creation. The vessel is like a womb. The Breath of God is breathed out through Keter above and fills the space down to Malkhut. The Breath from Breath swirls round Malkhut, and separates out as Water droplets and Firey warmth. "The fire and the rose are one" as T.S. Eliot wrote.*

The Tree of Life is a vehicle for movement and change from Divine conscious idea and will to actuality. The Divine impetus, the axis around which Worlds form is Da-at, Knowing. This is the hidden proto-Sefirah known as the "Life of Worlds". The Divine Laws are channelled through it, and the cosmic energies are revealed in the shapes of the Hebrew Letters with which God's Breath or Spirit can form the vibrating "Word" of creation. Keter channels the cosmic laws of the Universe into creation, while Da'at, which is the inside of Keter, is replete with that which is entirely unknowable, Ein Sof (No End, or

The Eternal). But the Letters of Fire as they emerge from the cauldron of Da'at are the symbols of the ultimate mystery.

So, Keter is the Cause; Malkhut is the Effect. Spirit and Matter. Between these two there is a primary division of Unity into two called Chokhmah (Wisdom). Here the waters above are separated from the waters below in the *Genesis* account. This is the first of a multitude of divisions and polarities without which our universe would not exist. The essential division of the Tree of Life is between energy, or force, and its need to be contained in form. The Divine Name of Chokhmah is Yah composed of Yod and Heh. Yod is force, and Heh is the receptive nature which is referred to Binah (Understanding). So now we have the Divine Father, Chokhmah, and the Divine Mother, Binah, with Keter (Crown) above and the enigmatic Da'at veiled below. The Crown is hollow and transmits the Desire of Ein Sof. The unknowable nature of Divine Desire flowing through the Godhead Keter, is encapsulated in *The 32 Paths of Wisdom* (Chokhmah). Thirty-two is comprised of twenty-two Letters, and ten numbers. The numbers result in ten Sefirot (each a quality of Ein Sof). Chokhmah, being Water, is concentrated, undivided power, while Binah, being Fire, is preparing for multiplicity by dividing the power into tongues of flame, using the letters of Fire to pronounce the Word of creation. The Divine personality of the Father, in Chokhmah, is called Abba, a familiar term employed by Jesus when he spoke to his Father or Papa. The divine personality of the Mother, in Binah, is called Imma. They are the sexualised derivatives of the Mother/Father, Arikh Anpin, in Keter. Their Son is called Ze'ir Anpin, in Tiferet, and his Sister/Bride is called the Nukvah, in Malkhut.

As God can be said to have created the Universe in order to know Himself, the Tree now has a reflective process of its own – the form of accessible consciousness as experienced by humans. Consciousness of Divine consciousness is called Tiferet (Beauty). Beauty is the Golden Mean which is interposed between Cause and Effect to produce the sublime quality of the Effect (elegant living forms in Malkhut). Energy awareness is called Netzach, Form awareness is called Hod and the awareness of the energetic matrix of matter is called Yesod. Yesod is the Foundation, the vital consciousness level of life. Here is the sexual

organ of Ze'ir Anpin which enters into *Yichud* (union) with the womb of the Nukvah in Malkhut. The immanence of God, as opposed to the transcendence of God (Ein Sof), is represented in Judaism by the Shekhinah, or Divine Mother, the feminine presence of God on Earth, the Holy Spirit in Christianity. Having a Trinity but no overt Tree of Life, Christianity accommodates the Son in Chokhmah, and the Father is referred to Keter (where the Jewish tradition places Arikh Anpin – a divine personality of an old man with white hair). The Christian Trinity of Father, Son and Holy Spirit, rather obscured the Divine Feminine (as the Holy Spirit is sometimes interpreted as a third masculine force) and gave rise to the sacred elevation of Mary as Mother of God (Jesus). But an interesting corollary of the placement of Jesus Christ as the Son in Chokhmah, which has a double nature, being Sefirah number two, permits us to think of the image of the Mother Mary and baby Jesus together there. This helps us to get round the paradox, or rather, historical anomaly, of Chokhmah being a feminine noun (Wisdom, Sophia) at the head of a masculine pillar. There is no anomaly in the feminine plural noun of Elohim ("gods") being placed at Binah at the head of a feminine column. Obviously theology can get very complicated, but so long as the essential and original ideas are held in mind, while a poetic licence is employed in imagination, all is well. Contraries are koans.

The state of eternal change and flux, creation and destruction by which the universe is sustained is represented by the axis of Chesed and Gevurah. Chesed (Mercy) has the quality of giving and creates forms, and Gevurah (Severity) has the quality of withholding, and can destroy forms when they no longer serve evolution.

The Tree's three columns are the Masculine force column, the feminine form column and the equilibrating column. The Mother letters are assigned to each column. The right-hand pillar of Mercy (centred on Chesed) is ruled by Mem, and the element Water. The left-hand pillar of Severity (centred on Gevurah) is ruled by Shin, and the element Fire. While the central column of Mildness, centred on Tiferet, is ruled by Aleph, and the element Air. As the three Mothers rule firstly the Supernal Triangle, and then, as manifestation takes place, the lower seven Sefirot, it can be lightly held as an idea that the whole Tree,

including Da'at, is a kind of Divine Mother enabling Divine energy to manifest into knowable reality. In the sacred geometry of the Sabbath Star, the fecund point is revealed as Da'at, the axis of the Universe, with Divine Desire flowing into creation through the hollow Crown of Keter.

As *Genesis* informs us, in the beginning the world was without form and void. Light entered the void and brought with it the conscious will of the Creator. The Light split into force and form elements, thesis and antithesis, to create the Supernal Trinity. God's Word, which is at the beginning, flows from Keter to begin creation. "In the beginning was the Word and the Word was with God and the Word was God." St.John's Gospel. Da'at overlays the throat of Adam Kadmon, whence the great sound of OM, the vibration of life rings out. Da'at is Infinite Knowledge of God and Divine Law. Light flows through the hollow Crown of Keter to create the Laws of the Cosmos. Da'at acts as a portal for microcosmic Emanation to occur, and for evolved consciousness of humans on the path of Return, it acts as an experiential portal to carry consciousness up into the next higher World.

The God force of Da'at becomes the Light and Sound at Keter, and below is the space-time continuum discovered by Albert Einstein. Space and time appear to be forever stretching and expanding. On more local scales, the physics of the very small is being formed by the contraction and patterning of Divine Light into atomic matter, inorganic and organic life. Light extends over a broad electromagnetic spectrum to include X-rays and radio waves, but each photon of each wavelength has awe-inspiring properties – it has a fixed speed in a vacuum, but the laws of Quantum Uncertainty mean that it can potentially turn up anywhere and anywhen in the universe. It has the freedom to be able to deviate from predictable norms of behavior as it propagates as a wave through space in oscillating fields of electricity and magnetism. It re-collapses space and time in its tunnelling freedom. Notwithstanding what science has discovered about light's properties, Light is imponderable, angelic, ultimately Divine, as mystics have always claimed. And as matter and consciousness are made from Light, All really is One.

Einstein's theorems prove that mass and energy are equivalents. Mass affects space-time by warping it and this makes matter move in predictable ways, such as planetary orbits. The Laws of movement and interaction are measured on two scales. Universe wide, the laws of space and time can be geometrized, and measured by classical, Newtonian physics. On the atomic scale, and below, quantum laws operate, still within geometric boundaries, and are verifiable by mathematical equations in Quantum Mechanics.

The field of consciousness is captured in concentrated patterns of interaction called matter. Light is coded into matter to enable complex life forms to evolve into higher consciousness and to be able to know their origins in the mind of God. Conscious beings make choices and decisions, which change the course of evolution. Conscious beings can become reverent, or they can sink into egoic and destructive actions which defeat the purposes of the Light. As above, so below – our purpose is to become like God: to love, to be wise, to act accordingly.

The three major attributes of God are described as Power, Wisdom, and Love. Or in Hinduism, Being, Consciousness, and Bliss. They are expressed in the Supernal Triangle by Keter (Power), Chokhmah (Wisdom) and Binah (Love).

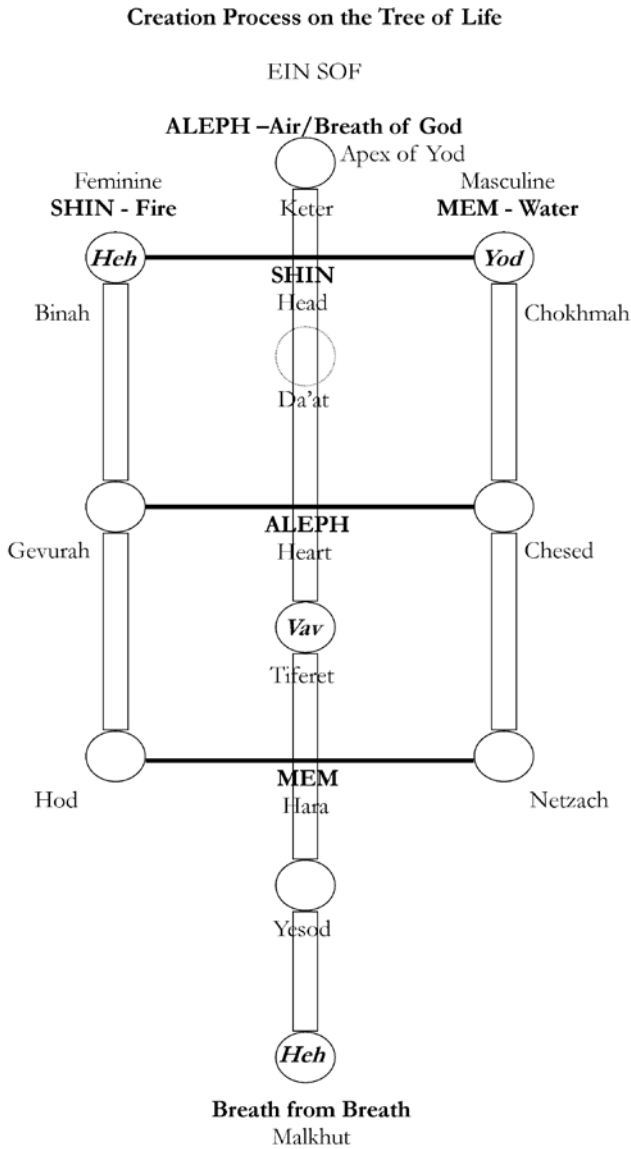
The three Mother letters mark three major levels of consciousness. The Mother letters, first encountered in the Supernal Triangle of Divine Mind, spiral down to place, where Wisdom and Understanding come together, the letter Shin, and Fire. Shin is the expansive, ordering principle of Light. The Aleph, and Air, are placed at the heart, on the horizontal line linking Mercy and Severity. Aleph is the space necessary for events to happen in. This leaves Mem, and Water, occupying the Hara, the power centre in the belly on the horizontal line joining Victory and Splendour. Mem is the contractive force of gravity and the nuclear forces, necessary for matter to form. Da'at falls at the Throat chakra – resonating to "The Word".

The spiralic movement into form can today be better understood as, since 1953, we are familiar with the DNA molecule's double helix. DNA acts as a vehicle to transmit the plan of life into life itself, as it organises the construction of proteins in living organisms.

We have seen how the Breath of God, containing the 22 letters and the ten Sefirot, descends to Malkhut, as "the end is in the beginning." The Name of "Hallowed be Thy Name" at Binah is Elohim. JHVH is the Name, applied at Tiferet, for the next six Sefirot. We now have the macrocosmic four Sefirot of creation, plus the six microcosmic Sefirot. Chapter One of the *Sefer Yetzirah* has given us the information we need to create a new form of the Tree, see Colin Low's model on page 106.

The Yod, Heh, Vav, Heh of the ineffable Divine Name YHVH are distributed over the whole Tree beginning with the Yod in Chokhmah (its tail disappearing into the hollow crown of Keter), the first Heh taking the Divine Feminine position of Binah, and the second Heh taking the place of the Divine Immanence of the feminine Shekhinah or Holy Spirit in Malkhut. The Vav occupies the place of the Son, or King at Tiferet. The word "Hallelujah" celebrates and unites the whole Tree of Life, so that God consciousness in Malkhut can resonate with God's creativity. "Hallel" is Malkhut. The central "U" is the Vav of the six Sefirot of Tiferet, and "Yah" is the Yod-Heh axis of Chokhmah-Binah.

Many people never spare a thought for the depth and beauty of creation, paralleled by the depth and beauty of Kabbalah and other mystical traditions. *Homo Ignorantes* historically dominates *Homo Sapiens*. Some beautiful elements of Kabbalah have been split off and incorporated into Christianity, and the Western Mystery Tradition, and other elements have been incorporated into Islam and Sufism. Now Kabbalah's ennobling elements can address the demands of a Universal religion and mysticism. We all owe a great debt to the fullness of the Tradition in Judaism. All World religions have derived ethical monotheism from Judaeo-Christianity, and the moral tenets deriving from that have been hard won and widely adopted as ideals. The *instinctive* level of goodness is similar to, but less robust than, the feeling level of compassion where it has been tempered by insight into reality, and conscious choices have been made to overcome the negative drives of the personality.

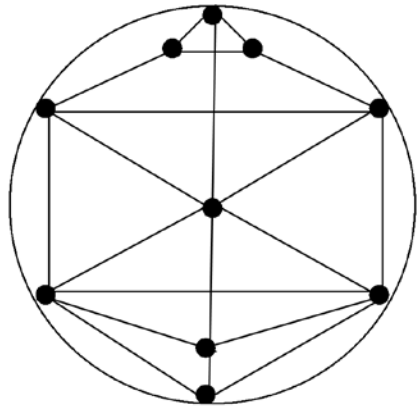


Creation Process on the Tree of Life

The Mother letters responsible for manifestation spiral down the Tree and the imaginary human figure. The letters of the Tetragrammation occupy successive male-female pairings and show that the transcendent and immanent are One.

Carlo Suarès[8] speaks of the power of Aleph as infinite power of a fluctuating life-death nature, which is redolent of the oscillating Universe described in *Godhead*. Alternating life-death is not "good" and "evil" as often portrayed but, as Suarès believed, it represents mankind's need to be forever renewing itself. The three Biblical names of God all begin with an Aleph: Eheiheh (I will be), Elohim (God's Name in *Genesis*), and Adonai (Lord, masking JHVH).

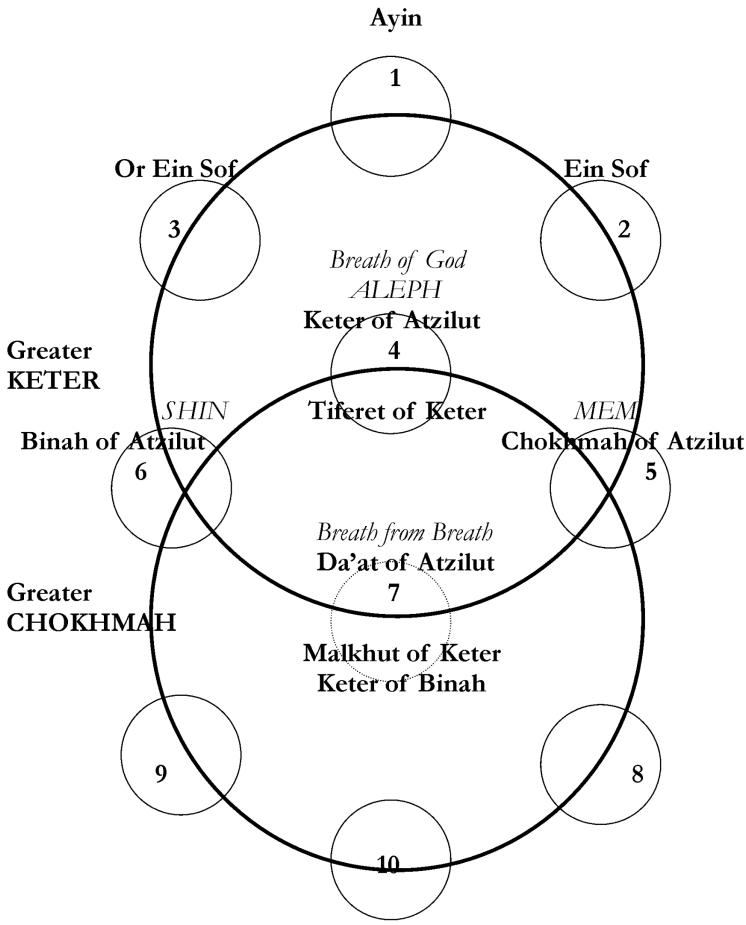
A Sefirah on the Ladder of Life is referred to as a Greater Sefirah to distinguish it from a Minor Sefirah on the Tree of Life. It is sometimes useful to break each Greater Sefirah down into another whole Tree of Life as the following graphic illustrates:



The Tree of Minor Sefirot within each Greater Sefirah.

The Supernal Triangle is at the top, then the six Sefirot with Tiferet at the centre, and down to Yesod which is combined with its expressed form in Malkhut. So the Tree of ten Sefirot is accommodated in One Greater Sefirah, with seven minor centres, each of which contains a whole Tree, and so on in a fractal continuum.

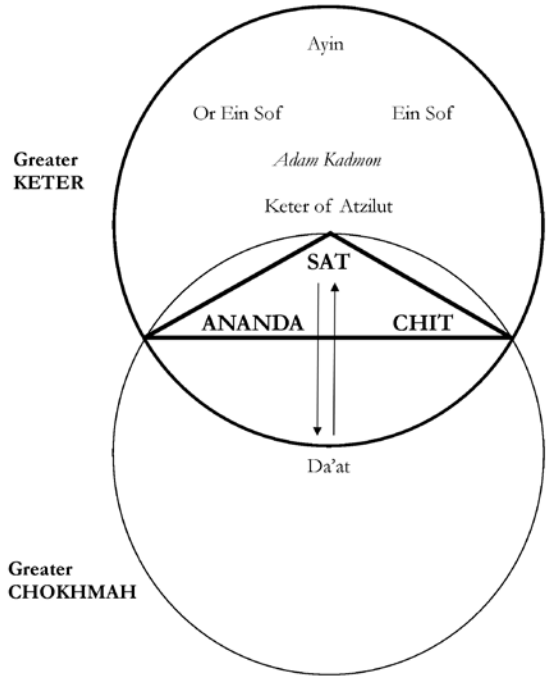
This subdivision is useful in the graphic below which shows Creation happening in the Greater Sefirot of Keter and Chokhmah at the top of the Ladder of Life:



The Creation Process on the Ladder of Life

The whole process of Creation is condensed into symbolic representation in Greater Keter. Enlightenment occurring in Path 7 connects with everything, and opens the gateway to unification with the Divine. The Thirty-two Paths of Wisdom *describes the interaction between Ein Sof (The Eternal), Or Ein Sof (Limitless Light), Keter (the focusing of the Emanation), Chokhmah (being the first influx of Light), Binah (the Divine Feminine), and Path 7 (the Keter of Greater Binah) which receives the Light by intimately overlaying the Heart of Chokhmah; it all can be seen here. It is worth spending some time pondering what this diagram is saying.*

The Hindu Trinity: Brahma, Vishnu, Siva.



The Creation Process on the Ladder of Life with Hindu Trinity

In this graphic we see the oscillation process depicted by which the Universe is continually renewed.

SAT is Being, Godhead, the dimensionless point, "I AM" awareness, total information, total energy.

CHIT is consciousness, Christos, Son, Logos, Observing Self collapsing waveform of Universe.

ANANDA is Bliss, Holy Spirit, Love, Light.
Da'at is Knowledge, energy field of matter, "THAT I AM", Enlightenment, Eternal Now.

Mystical poets have been inspired by experience to speak of the ineffable Spirit realms, a soul inundation of Light bringing peace, love, and bliss. Theirs is the experience of a vision of the Universe as an oscillating creation, going out from and returning into the supreme Deity; the outbreath and inbreath of JHVH, or Brahman. Philosophers of Unity speak of formulas, such as *Godhead's* ti + te = 0 where *ti* is total information, and *te* is total energy, producing when conjoined the "Nothing" which then produces "Everything". The continual oscillation between them sustains the evolving Universe, and gives rise to "I AM" consciousness. Or Universalism's more abstract +A + -A = 0, meaning the sum of the Infinite and the Finite equals zero. These formulas address the biggest question of all: how does Nothing give rise to Everything? The mind boggles, but the Kabbalistic map symbolically embraces and contains even these astonishing ideas. In *Godhead*, and in *The Philosophy of Universalism*, we find rich and rewarding excursions into these intuitive ideas. A major theme to emerge is the nature of time. The oscillating Universe hypothesis says that our experience of time is illusory because we are straddling a quantum creation process which brings a new Universe into creation moment by moment, in the Now. The features it bears are determined by the probabilities stemming from the immediately preceding Universe. Because it is a unified evolution based on an arc of descent (Emanation) and an arc of ascent (Return to Source) the past can be rewritten by the present, and the future can feed back to affect the present. However difficult it is to take on board, some wriggle room is being made for both human free will and Divine teleology of the soul. The progress of the planet takes place when an Observer collapses all the variable probability waves into a single complex actuality. So the continuation of the Universe is dependent upon human Observers

being able to attune to Reality in the most complete way. This is the purpose of Creation, the Divine knowing itself reflectively from within its own conscious creation.

T.S. Eliot's "Burnt Norton" poem from *Four Quartets* describes precisely the nature of time and the oscillation process intuited by mystics:

> Time present and time past
> Are both perhaps present in time future,
> And time future contained in time past.
> If all time is eternally present
> All time is unredeemable.
> What might have been is an abstraction
> Remaining a perpetual possibility
> Only in a world of speculation.
> *Lines 1-8*

> At the still point of the turning world. Neither flesh nor fleshless;
> Neither from nor towards; at the still point, there the dance is,
> But neither arrest nor movement. And do not call it fixity,
> Where past and future are gathered. Neither movement
> from nor towards,
> Neither ascent nor decline. Except for the point, the still point,
> There would be no dance, and there is only the dance.
> *Lines 62-67*

The Emanation and the Return meet in a singularity of Divine Light, before spilling out over and over again into the renewing Universe, and this is happening momently beneath perception. The world our senses receive is seemingly continuous, but then a film looks like smooth-flowing time, and it is made up of very many individual frames.

As all true wisdom is found within our own consciousness, those who have seen furthest all speak in a related vein. The *Mandukaya Upanishad* has:

> …the pure Self alone, dwelling in the heart of all,
> is the lord of all, the seer of all, the source and goal of all.
> It is not outer awareness, it is not inner awareness,
> nor is it a suspension of awareness.

It is not knowing, it is not unknowing,
nor is it knowingness itself.
It can neither be seen nor understood. It cannot be given boundaries.
It is ineffable and beyond thought.
It is indefinable.
It is known only through becoming it.
It is the end of all activity, silent and unchanging,
the supreme good, one without a second.
It is the real Self. It, above all, should be known.

The *Tao Te Ching* points to the origin of ethical restraints in behaviour:

When you realise where you came from,
you naturally become tolerant,
disinterested, amused,
kindhearted as a grandmother,
dignified as a king.
Immersed in the wonder of the Tao,
you can deal with whatever life brings you,
and when death comes, you are ready.

The oscillation is described in *Godhead*[9] as the arc of ascent (evolution) and the arc of descent (devolution):

> The arc of descent and the arc of ascent are different manifestations of the same thing and represent a present moment so complex, interconnected and vast – the entire Universe – that ordinary thought cannot encompass it because we are inside it in the present moment, just as the fish couldn't understand what water was when the crab mentioned it.

In the Western Mystical Tradition, an early guide was the German Meister Eckhardt (1260-1328). He expressed the Neoplatonic (Kabbalistic/Sufi) wisdom under the shadow of the Inquisition by wrapping it in Christian terminology. He was at pains to distinguish the Godhead which does not act, with the Christos state which unfolds the Universe. Only Nothing (Ayin) exists outside of God, and there is the Eternal Godhead (Keter) which is total transcendent awareness, and there is the manifest Universe where information and energy are flowing forth. The Observer who can attain this knowledge enters Divine Bliss, and is at the same time responsible for its continuance.

Between the Godhead and total Nothingness (Ayin) lies the ultimate mystery of Ein Sof, the Eternal, God. The elaborations of creation myths which Kabbalah makes possible through its maps are necessary to us today to overcome both simplistic anthropomorphic ideas of God, and the equally unsatisfactory rejection of all ideas of God.

God's answer to Moses' question regarding His name was Eheieh: I Am That I Am. He is the Alpha and the Omega. The oscillation links the two, Nothing (I Am) and Everything (That I Am). Path 4 is Nothing, and Path 7 is potentially Everything. Path 7 is a symbol of how this process is enabled, a process which continues through all the Worlds and all the Spiritual Beings down to atomic particles. Da'at is a central aspect of Emanation and the expansion of the Universe, as well as the portal of illumination on the Path of Return. The Islamic equivalent is *al-Dhat* meaning the inscrutable essence of al-Lah. Psychologically, Yesod-Da'at is the home of the REM state in the brain. This is the recently measured brain activity beneath consciousness called The Default Network. REM mediates the instinctive responses of our ego, and it has a decidedly more elevated role in connecting us with spiritual knowledge from the higher Worlds when we access it in states of attunement, meditation and contemplation.

The scientific community has in part backed the oscillation hypothesis, for example researchers such as Paul Davies and John Archibald Wheeler. From *Godhead* again:

> Once the quantum wavefront for the Universe has been released, it has to be collapsed by observation so that it can return to nothing. The perfect, or universal man, or woman, provides the observation or measurement that enables this to happen. This is the answer to the question posed by theoretical physicist John Archibald Wheeler: "Who measures the wavefront of the Universe?" The act of measurement is the perception by the perfect human of the unique harmony and perfection of "that". It is that perception that collapses the wavefront and brings the Universe into being, leading to the realisation "I am that", confirming what Wheeler himself had concluded from his own research on quantum theory: "This is a participatory Universe."

Wheeler's "participatory anthropic principle" asserts a role for human consciousness in universe creation.

Nicholas Hagger has imagined out as far as the edge of the Universe and there he has placed his "Surfer" – the ultimate state of the mystic, who is playing his or her part in Universe upholding. The philosophical sequence is that Nothingness gives rise to Non-Being in the transcendent realm of Ein Sof. Non-Being oscillates with Being in quantum uncertainty. Probability waves are collapsed by human observation or cognition, by mystics able to reach Path 7, and Existence comes about. Divine Light, which carries the order principle, gives rise to Spiritual Light, perceived by the eye of contemplation, and then to physical light, perceived by the physical eye, and "read" by plants in photosynthesis.

Spiritual beings exist higher up the Ladder of Life than ourselves but their activities are prescribed - they lack freewill. They can influence, but cannot compel, human beings, who have this unique attribute. Inner conviction arises from knowledge flowing from the Light. Providence is a gentle propulsion to events at large (Fate) creating a context for one's own will to act as an attractor (Destiny). Experiential access to spiritual guidance is available in meditation, but it is mainly lost in the existing rituals of religions, which, as they move forward to acknowledge the universality of the Light of Spirit would do well to institute 30-45 minutes of meditation on the Light into the heart of their services.

Only mystical experience, and what it teaches to those who are receptive, can offer clues to this Reality:

Think of this encounter, seizing, absorbing, drawing the witness into the depths of joy. Eternal life would be of a kind with this moment of understanding.
St Augustine.

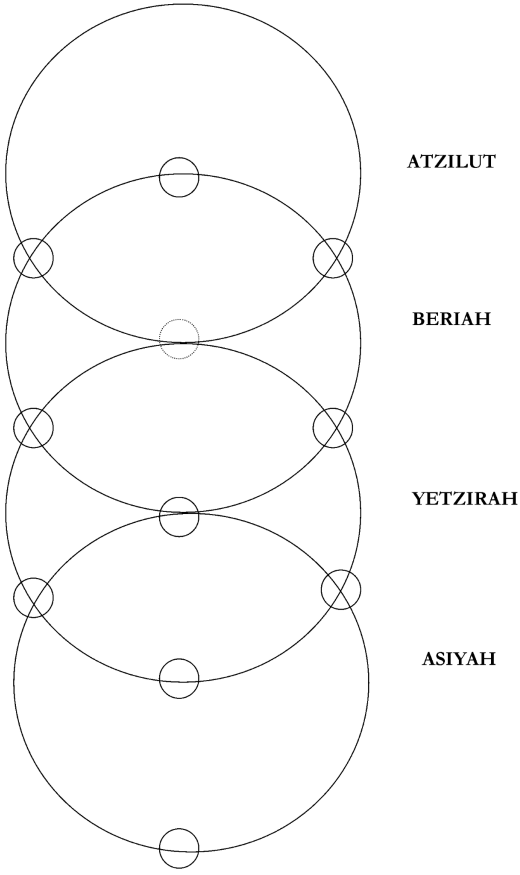
Let us now pull back a bit and clarify some more of the larger structural detail of Kabbalah.

The final form of the Ladder of Life or Extended Trees concept was the definitive modern updating of the Western Mystical Tradition. It

appears to have been born out of an esoteric group formed in 1957 in London, and the 1960s Soho café scene led by Wilfred Glyn Davies, Alan Bain and Anthony Potter. In addition to much work carried out in the British Library, it has been postulated by Cherry Gilchrist that initial inspiration for the group may have come across from the Netherlands, where there were roots extending back to a Jewish diaspora colony. After moving to the West Country, Alan Bain worked on his *Keys to Kabbalah* from 1970 to 1995, first publishing it online in 1997. He was priested in 1978 in a Dutch Branch of the Liberal Catholic Church, and he became an Archbishop in 1983.

One way to indicate the four Worlds on the Tree is to attribute Atzilut to Keter alone, Beriah to Chokhmah and Binah, Yetzirah to the next six Sefirot, and Asiyah to Malkhut.

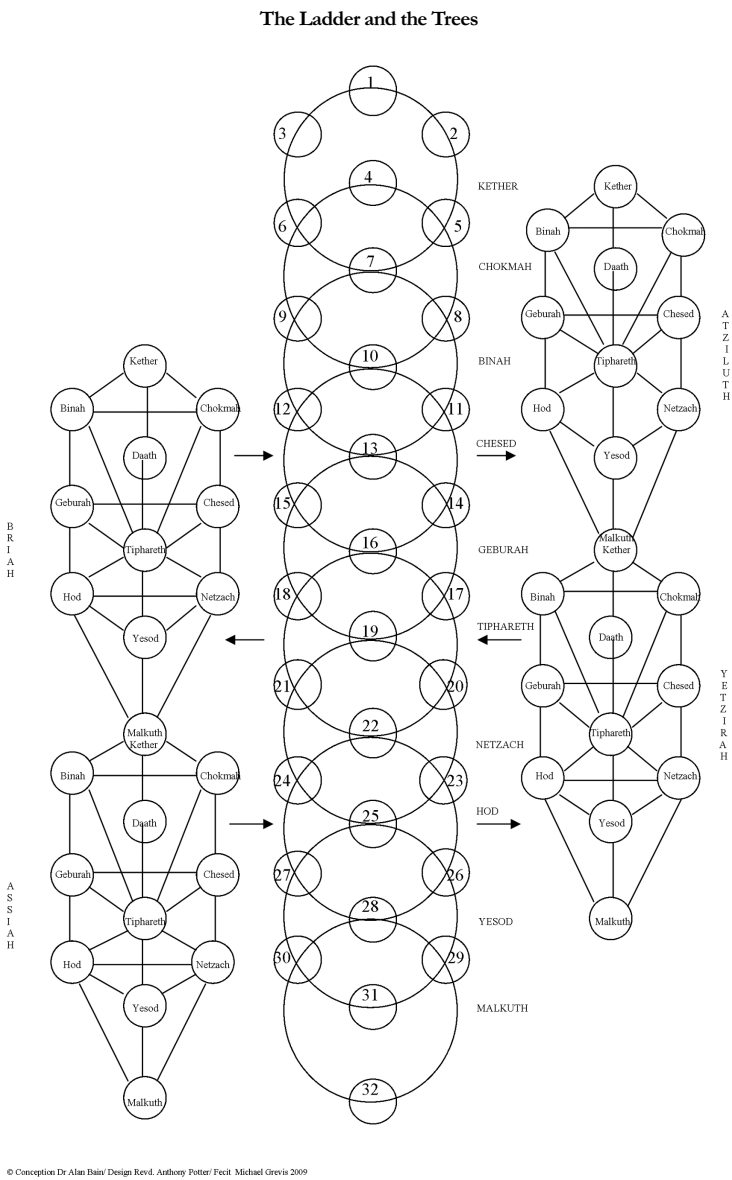
However, the image below is the best shorthand way of showing the Four Worlds on a single Tree. It is also an excellent way to draw your own Tree which is essential if you wish to make it come alive within you. Importantly, it embodies hints regarding the overlapping of the Worlds, and it supports the vital idea that Yetzirah occupies six Sefirot: Chesed to Yesod, the microcosmic domain of Vav and Ze'ir Anpin. Taking the centre of each circle as Tiferet, it also shows that this is the point where the Worlds meet.



The Four Worlds and Tree of Life

A useful representation of the Four Worlds as both interlocking one with the other, and as defined on a single Tree of Life (small circles illustrating the ten Sefirot, plus Da'at).

The glyph which follows, with the four Trees fully depicted out to the sides of the Ladder, was first drawn by Rev Anthony Potter, following the indications of Rev Alan Bain, and is the graphical summation of *The Keys to Kabbalah*.



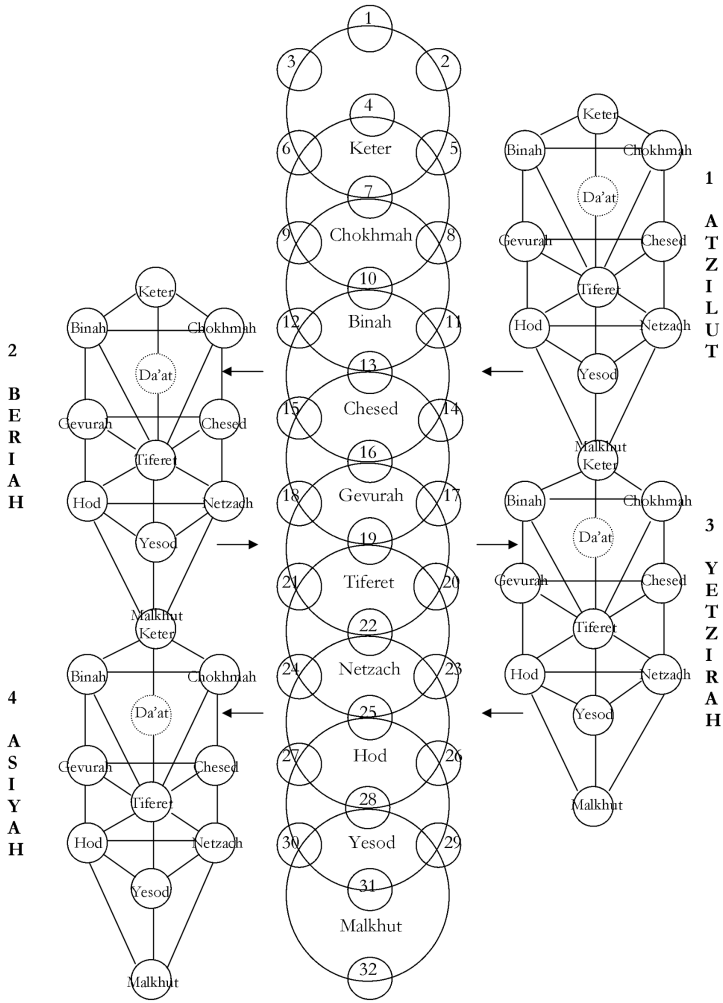
The Ladder and Four Trees of Emanation and Return

Rev Alan Bain's indication of the extended Trees of the Four Worlds on the Ladder, first depicted this way by Rev Anthony Potter.

If you have read everything to this point, you will appreciate what a quantum leap of understanding and wisdom this image represents. Most of the former riddles and conundrums of Kabbalah are resolved in a map which is both economical and practical. Each of *The 32 Paths of Wisdom* now has a home in relation to the various World Trees of Emanation (and, as we shall see, Return) with remarkable correspondences to the text of the Paths. (I was able to introduce this glyph of his work to Rev Alan Bain shortly before his death on 25th June 2006, as I had previously worked with its designer, Rev Anthony Potter. Alan was immediately drawn to its simplicity, elegance, and utility.)

It is worth noting at this point that the arrows on the original diagram indicate a Path of Return, but the Trees are actually those of Emanation. So to refine this Tradition it has been necessary to construct two new versions of this diagram, one with arrows and Trees of Emanation, and the other with arrows and Trees of Return. The Path of Return to God can and should be envisaged separately from the Worlds one to four of Emanation, as it will be shown that it involves traversing the new Worlds five to seven. Rev Alan Bain's notes specifically referring to the Paths of Emanation appear in Appendix 4 of this work.

The Ladder and Trees 1-4



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The Ladder and World Trees of Emanation

The Yesod to Da'at transmission arrows indicate the creative flow of evolution from the World of Nearness to God, to the World of Creation, the World of Formation, and the World of Making which results in the world of our sensory perception and cognitive creation. The 32 Paths of Wisdom *make some references to this movement.*

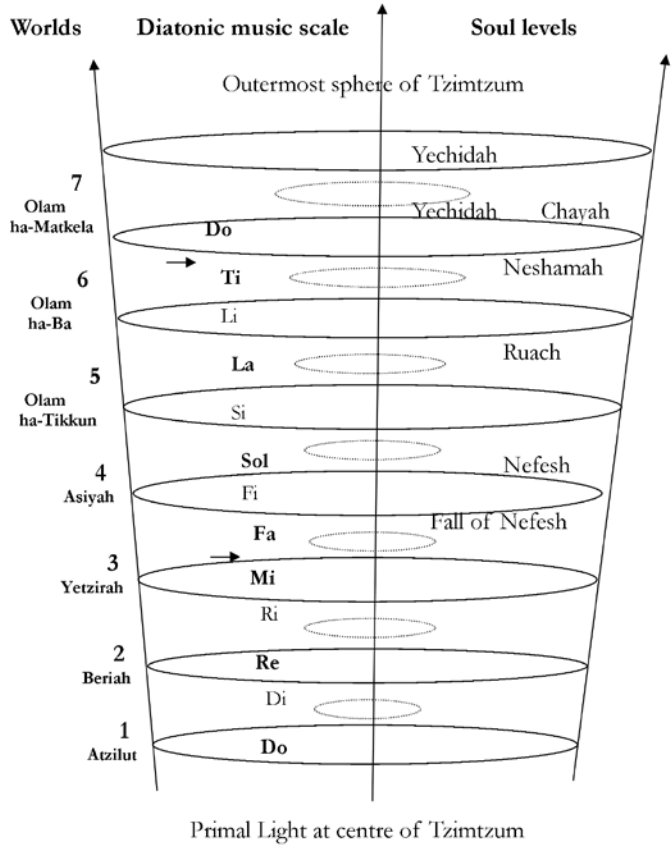
Hebraic sacred science uses musical harmonics to identify the stages in Emanation and Return. The pattern of the notes in the music scale is revealing of the order and nature of the Worlds which are now seven: four involved in Emanation, and three involved in Returning to Source. Asiyah is midway in this cosmological process, much as human beings are roughly midway in the scale of things between the Planck length of the quantum realm and the whole Universe. Our importance, however, lies not in our size, but in our capacity for consciousness, perception, and participation.

In Lurianic cosmology, we can see that the Divine Light at the centre of the Tzimtzum radiates out in all directions and loses potency as it goes. When it reaches our World, our conscious Return begins an advance back to the potent realms of origin. We can think of a structure as shown below in the diagram The Scale of the Soul and a Seven-Tiered Cosmos.

In terms of sound and World creation, the full music scale and correspondences are these:

Do Di	Re Ri	Mi Fa	**Fi Sol**
Atzilut	Beriah	Yetzirah	**Asiyah**
Si La	Li Ti	Do	
World 5	World 6	World 7	

As usual, a diagram makes the full implications clearer:



The Scale of the Soul and a Seven-Tiered Cosmos

Leonora Leet has indicated how this new synthetic model of Kabbalistic cosmology works. Her extraordinary erudition and visionary insight has made possible a new universalist view which brings this path of gnosis fully alive in our time. She has contributed this cosmic musical octave to explain the ancient myth of the Music of the Spheres. The five levels of the soul summarise a cosmic process of the divinisation of human beings into an individualised Unity of the finite and the infinite.

The diagram of "The Scale of the Soul and a Seven-Tiered Cosmos" is my graphical interpretation of Leet's comprehensive new synthesis. As the Worlds ascend from the primal light at the centre of the cosmos towards the outermost sphere of the Tzimtzum, soul developments also take place which are reflected in the "Music of the Spheres" in the

form of phase shifts in the Diatonic Chromatic Scale, marked with arrows on the glyph**. Do**-Di, **Re**-Ri mark the stages of the ascendancy of the collective soul essence based in the *inner* half of each World; **Mi-Fa** shows a phase shift signalling a *balance* of collective and individual tendencies; and Fi- **Sol**, Si- **La**, Li-**Ti**, mark a stronger emphasis on the individuality evolving in the *outer* half of each World. The second **Do** is the octave where divinised individual Souls are adopted into the Limitless Light of Ein Sof.

Incidentally, this octave works even if the whole cosmos is envisaged as a single Tree. Malkhut is Do, the phase shifts are the Yesod and Da'at points, and the other Do is Keter. Reading the map in the Emanatory direction, this idea runs: Do, Re, Mi – Supernal triangle; Da'at – interval; Chesed is Fa, Gevurah is Sol; Tiferet is the object of creation itself; Netzach is La, Hod is Ti; Yesod is the second interval; and Malkhut is Do. This is another demonstration of the fractal nature of Kabbalah, where scale is always to be considered.

Leet says that in the Worlds one to four, the collective part [above Tiferet] is more oriented to the past, to the Worlds that came before and to the declining influence of the primal light which each World of Emanation is moving away from. The individual part [below Tiferet] is more oriented to the future, implicit future Worlds, and to the strengthening influence of the Divine light from the outermost reach of the cosmos. As each of the Worlds one to four can be divided into two with the collective aspect preceding the individual aspect we have a rationale for the divided nature of the human soul, each aspect pulling in an opposite direction to the other. Traditionally, from the *Talmud*, the Jews have referred to these dual tendencies as the Good Urge, the Yetzer ha-Tov, and the Evil Urge, the Yetzer ha-Ra. The World of Yetzirah which preceded, and continues to inhabit, the median fourth World, is said to contain angels in its collective half, and demons in its individualised half. The Nefesh (or vital) soul in Asiyah draws on both influences. This inevitable duality is further enhanced by the material from which the soul derives its light body: the Reshimu, as this contains elements of both order and chaos. If the Nefesh soul develops its Tzelem or light body in the World of Asiyah while following the Yetzer ha-Tov, it will be preparing itself for functioning in a higher World. Every World has a dual nature because of its construction

principles, and each World has a central point of balance: Tiferet, where the collective meets the individual aspect. In Worlds five to seven the individualising emphasis is in the upper half of each World.

The legendary Fall of the Nefesh Tzelem (soul body) from the Garden of Eden (Yetzirah), brought it into materiality in the fourth World of Asiyah, where we are today. We now have to wrestle with its dual Urges as we start to move into more spiritual realms by building our higher social soul body: the Ruach (traditionally Yetziratic but now taking place in Olam ha-Tikkun). Most streams of Kabbalah say that the Nefesh soul is not permanent but dissolves soon after the death of the body, or it is absorbed back into an angelic collective in Yetzirah, or the human soul collective in Beriah. Its purpose is to build a refined Ruach soul level by reaching into Olam ha-Tikkun, so that it can function at its best with a disciplined ego, and in the service of others on Earth. The Ruach soul level is thought to be the one which undergoes reincarnation (Gilgul) – it is linked with Netzach/Eternity. While immortality is solely reserved, according to *The Zohar*, for the Neshamah, or combined Neshamah-Ruach, soul level (traditionally Beriatic but now taking place in Olam ha-Ba).

In the Tikkun or process of Rectification, the Chayah (Living) Soul has the task of integrating its accumulated Shadow self, and of redeeming all the Holy sparks trapped in the Kelipot. This results in the final triumph of good over evil and an end to duality. The two halves of Yechidah, one within and one beyond the bounds of the Universe, can then unite and join with the Or Ein Sof in an individualised Unity (traditionally in Atzilut but now taking place in Olam ha-Matkela). The perfected humans are returning to God as envisaged in the Kabbalistic mystical tradition since its beginning in Ezekiel's Throne vision. Mystics who reach this level see the Divine as an image of themselves perfected. With spiritualised humanity restored to its creator in the Light, if the physical universe has in fact to go on winding down over billions of years to a disparate ineffectual end, it will have long before served its spiritual purpose.

We should not conclude this cosmology without a brief look at the divine personalities of the Partzufim. These are the final perfected

forms of the original Adam Kadmon who suffered the first fall, the Shevirah, ahead of the creation of the Worlds.

Keter
Arikh Anpin

Binah
Imma
Shekhinah

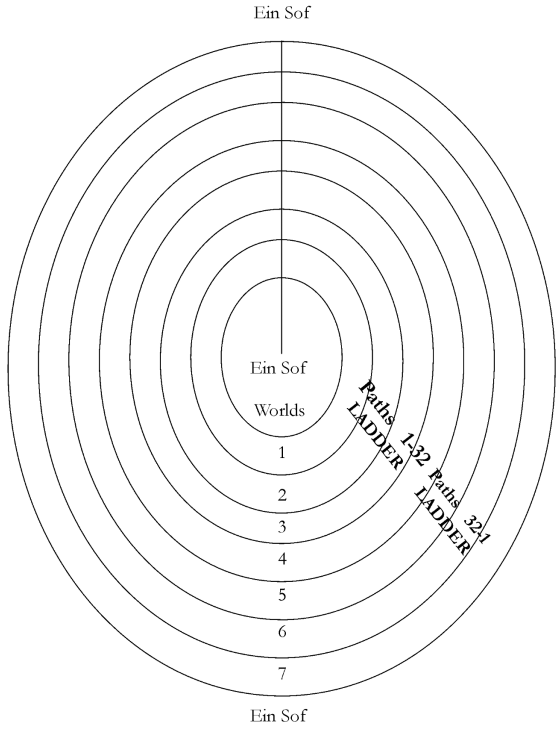
Chokhmah
Abba

Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod ("the six")
Ze'ir Anpin

Malkhut
The Nukvah

Arikh Anpin is characterised as an old man with white hair. He has a "long face" which means he is long-suffering. His sexualised derivatives are Abba the Father, and Imma, the Mother. Their son is Ze'ir Anpin. Originally an androgyne, he is a young figure, with a "short face" which implies a short temper. It is he who suffers the Shevira (shattering) in his six vessels during the Divine influx into the Sefirot of Adam Kadmon. Ze'ir Anpin represents human beings as he too has to do the work of Tikkun which involves a process of returning to the womb of Binah, personified by the Shekhinah, to gain supernal consciousness, and so to be twice-born. His sister-bride, the Nukvah, has a habitation in Malkhut. The Tikkun involves the two couples engaging in sexual union to bring ultimate harmony into creation.

The seven World model and the cosmic octave show how the Universe works. So the natural instinct humans have to improve themselves must ultimately mean a movement forwards towards a vision of an idealised or perfected Self. *The 32 Paths of Wisdom* on the Ladder now have to be shown operating in two directions. There is Emanation and there is Return. In the diagram below the Worlds are numbered one to seven. They stretch all the way across the Universe from the Primal Light at the beginning to the return to Or Ein Sof at the fulfilment of its purpose. After that, the Ladders can be kicked away for whatever follows is inconceivable to us now.



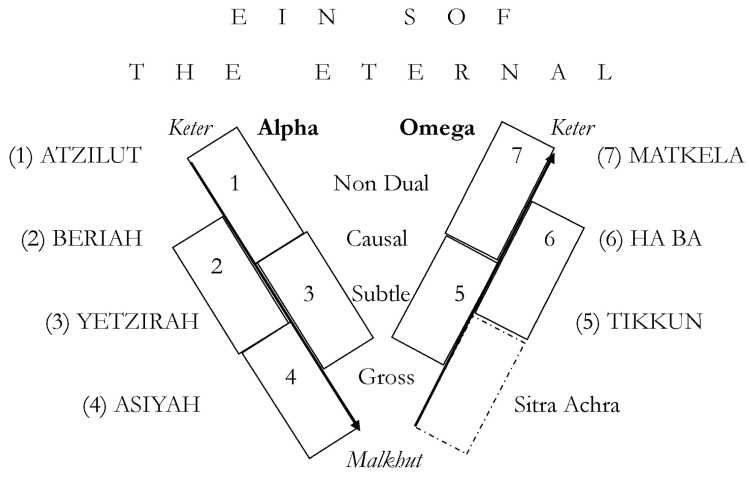
The Lurianic Seven-Fold Cosmos

The 32 Paths of Wisdom *and the Ladders of Involution and Evolution across Seven Worlds. This new glyph of the seven Worlds allows for the transitions into Worlds 5-7 of the evolving human soul.*

In the diagram below, the seven Worlds are split into two halves, although they intimately relate to each other. Worlds five to seven are dependent upon human beings making spiritual progress so they are virtual Worlds to most of us at present. The World of evil is called Sitra Achra (the "Other Side") in Hebrew. It is implicit within Asiyah owing to the unfortunate actions of the human race. However, it will be eradicated ultimately by our spiritual advance into future Worlds, coupled with rectifying work on our personal Shadows cast by our ill-considered actions in the past.

The Kabbalistic Worlds of Emanation and Return

World 1 **Atzilut** - Nearness to God
Ein Sof, Supreme Being, Fire or Light
World 2 **Beriah** - Creation
Non-Being, Intellectual principle, Holy Spirit
World 3 **Yetzirah** - Formation
Being, All possibilities of Existence
World 4 **Asiyah** - Making (Christian Hell)
Existence, physical world; rational, social ego
World 5 **Olam ha Tikkun** - World of Rectification (Christian Purgatory)
World 6 **Olam ha Ba** - World to Come (Christian Paradise)
World 7 **Olam ha Matkela** - World of Balance (Christian Heaven)

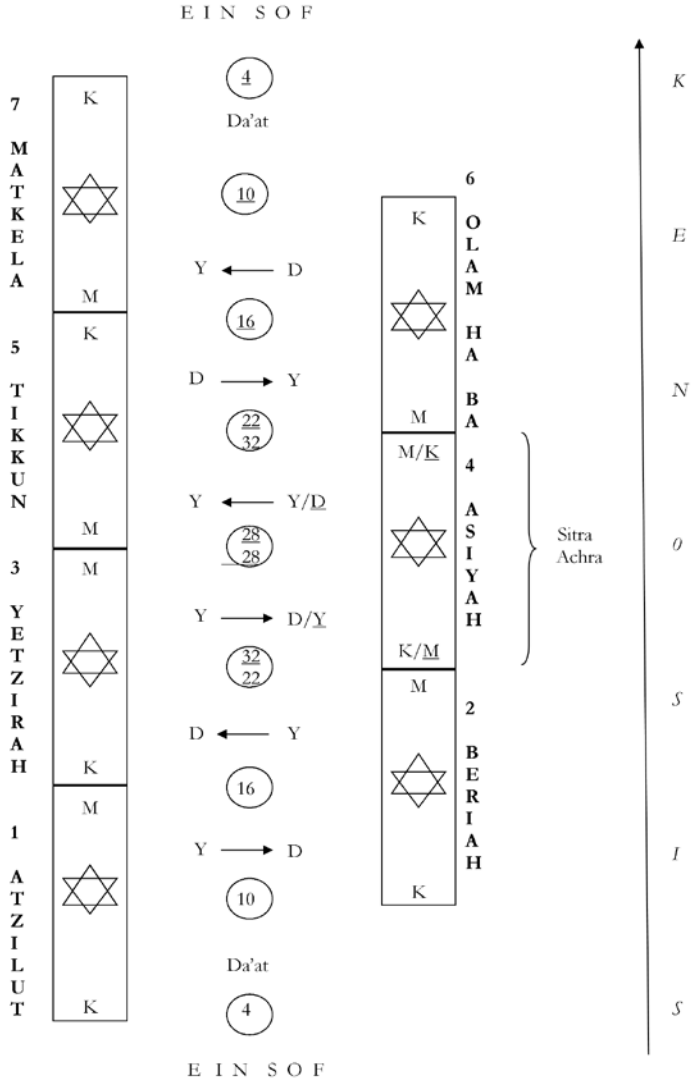


In the Seven World Cosmology of Kabbalah, the first four Worlds culminate in our present world, at the present time. The Worlds of Soul development and Return to God are Worlds five to seven. The work of Return is depicted as distinct from the Worlds of Emanation in order to illustrate the unfolding of the divine plan in which man becomes divinised and is granted a spiritual return to his Source. Responsibility for this plan to unfold rests with us. It is a preferential outcome dependent upon the proper use of human free will, and a spiritual ripening of man's innate capacities. Between Alpha and Omega stretches an entire cosmos.

In this diagram we see the route of the cosmic Tikkun up the left side from Asiyah to Atzilut. The right side shows the inner Ti kkun of the soul of developing MAN. The Soul Tikkun of Man is effecting the cosmic rectification simultaneously.

We can build on the map above by adding to it the two directions of the Ladder which it makes necessary. So, the next map summarises how the seven Worlds look with the Trees to each side and with *The 32 Paths of Wisdom* indicated first in Emanation order, beginning with Atzilut, then in Return order, beginning in Asiyah. As the Paths have to rotate around Path 28, there is an overlap in Asiyah. This tricky problem is resolved by re-orienting Asiyah as it switches from its receptive role to its role in the Rectification. The diagram below shows how Asiyah has to be turned around its Tiferet point, as it were, to open the way for our spiritual evolution to proceed. The energy flow proceeds from Da'at to Yesod for the Return, although in Emanation it was flowing from Yesod to Da'at.

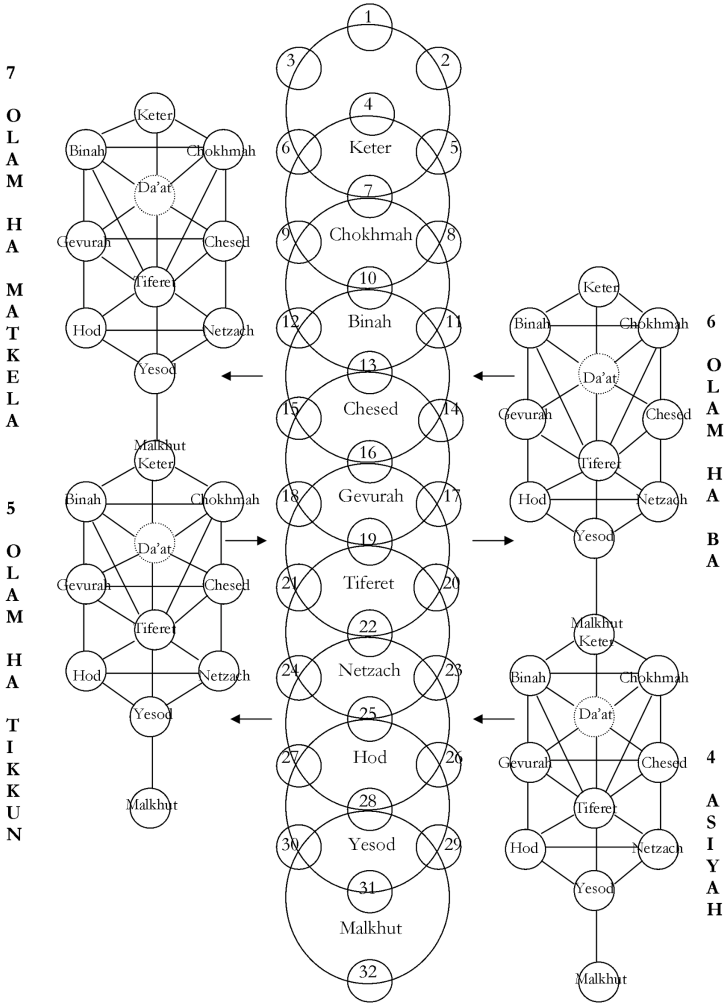
KABBALAH SEVEN WORLDS MAP SUMMARY



The Kabbalah Seven Worlds Map Summary

The figure shows the interleaved four Worlds of Emanation and the three Worlds of Return. Kenosis indicates the expanding space made available for the Universe to evolve into. The central Ladder numbering shows a selection of The 32 Paths of Wisdom *in two directions: 1 – 32 and 32 – 1. There is a rotation of Asiyah around Path 28 to bring things into alignment for the Return, and this is indicated by the swopping of places of Keter and Malkhut. The underlined numbers are the Paths of Return. When Asiyah is re-oriented, the Yesod to Yesod conjunction at Path 31 indicates that returning to Yetzirah is not the way forward, but the Da'at to Yesod conjunction at Path 25 is the way forward into Olam ha-Tikkun. Asiyah is the focus of the Challenger, Sitra Achra, as it is the most material World. Until we turn Asiyah around there is no way forward; after it has turned around, there is no way back. The past will have been re-written to make the future we choose.*

Finally, it is possible to introduce to the assiduous reader the diagram of The Ladder and World Trees of Return which is the revision of the earlier Potter/Bain map of this vital stage of humanity's future progress. It uses Luria's Tree of Return which emphasises Da'at's role, the arrows show the direction of travel, and the new Worlds will accommodate the evolving soul levels.



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The Ladder and World Trees of Return

Note that the Trees of Return have the Da'at crossing which makes mystical ascent possible, without any call for crossing an "Abyss". Da'at is not crossed by Paths until World 4 in the Sab bath Star development.

This diagram shows how we can ascend the Ladder and traverse the future Worlds without treading on the toes of evolution, or the cosmology of universal expansion

and cessation. What we have established of consciousness will be carried back to its source, enriched with aeons of life experience. This presupposes that humanity is at the crossroads, having reached its downward limit into material evolution and being poised to begin its ascent back to the Divine world via conscious spiritual progress. This will require immense personal responsibility to make progress and, in the early stages, to overcome negativity.

We can see that from our present position in the half way stage of cosmic evolution, at Asiyah, we shall have to make our future by progressing through the Worlds of Olam ha-Tikkun, Olam ha-Ba, and finally the reconfigured Atzilut – Olam ha-Matkela. As a Divine plan drives us towards perfection and re-unification with the Divine, we shall be traversing, and indeed co-creating, Worlds five, six and seven. We shall be progressing forward, like Hagger's Surfer at the edge of Infinity. Our progress will have to redeem the errors of the past rather than carrying them on, as our progress raises our individuality into higher and higher states of spiritual communion.

The Emanatory theory of creation which Plato initiated, and which was classically developed in the *Enneads* of Plotinus (204-270CE), and propounded by subsequent Neoplatonists, has underpinned the structure of Judaism, Christianity, and Islam ever since. For Plotinus, the original Unity is The One, followed by Divine Mind, Soul, and Matter. Divine Mind contains the abstract forms of everything (Chokhmah/Binah) and Soul is the interface (Tiferet) between Idea and Actuality. Matter is the embodiment of the Ideal forms, and falls far short of perfection (Malkhut). This places Matter in dualistic opposition to the Good, and it has to be characterised as formless or empty until acted upon by spiritual forces. This is the position prefigured in *Genesis*. This belief is still commonly held. Kabbalah contains an answer to the problematic dualism of Spirit and Matter. It links all dualistic elements into a dynamic unity in the Tree of Life. The side pillars are reconciled by the Pillar of Equilibrium. Keter is balanced by Malkhut and harmonised in Tiferet. There is continual flux and dynamism moulded by Beauty in Tiferet.

In contrast to the top-down approach of Neoplatonic monism, materialists work with a bottom up system of monism. The first is all Mind, materialism is all matter, and it proposes mind, and indeed life,

as an artefact of material interactions only: epiphenomena which emerge spontaneously. Since the beginning of the seventeenth century, the materialist view of emergence has grown and now replaces the emanationist position in most scientific discourses. Darwin's theory of evolution has replaced the creationist's idea of pre-existing ideal forms, and adaptation to the changing environment is now thought to account for all natural diversity. The world of matter is "dead" – it is simply following rules and is deterministic. For naturalist philosophers, the alternative to believing that the "soul" arises from material interactions, is to adopt the unsatisfactory dualist idea of separate domains of existence for mind and matter. Conversely, in postmodern Spiritual analysis, the mind is made of very fine matter. It exists in a field around more solid objects, and the body has evolved physical correlates in the organisation of the brain to deal with various levels of cognition.

The intellectual and spiritual climate of 21st century civilisation makes it a priority that we find new answers to fundamental questions in ever more sophisticated ways. Hybrid models which give matter and spirit credible roles in our concept of Reality are now needed.

If we accept that understanding is carried into our consciousness via the Light which can be contacted in meditation, then the REM state in the brain is the "crack" or Gateway that lets in the Light when it is attuned to Spirit. As Leonard Cohen has it: "There is a crack in everything, That's how the Light gets in."

Colin A. Low[10] has contributed a remarkable and important re-envisioning of the Tree of Life and the relationships of the Sefirot which has a stronger appearance of Unity than the Tree, as that tends to look like a sequence of events. In seeking to answer the big question regarding whether the story of Emanation, or the scientific story of Emergence is the truth, Low's new vision is a clever melding of the two approaches, and indicates that they are in fact complementary to each other:

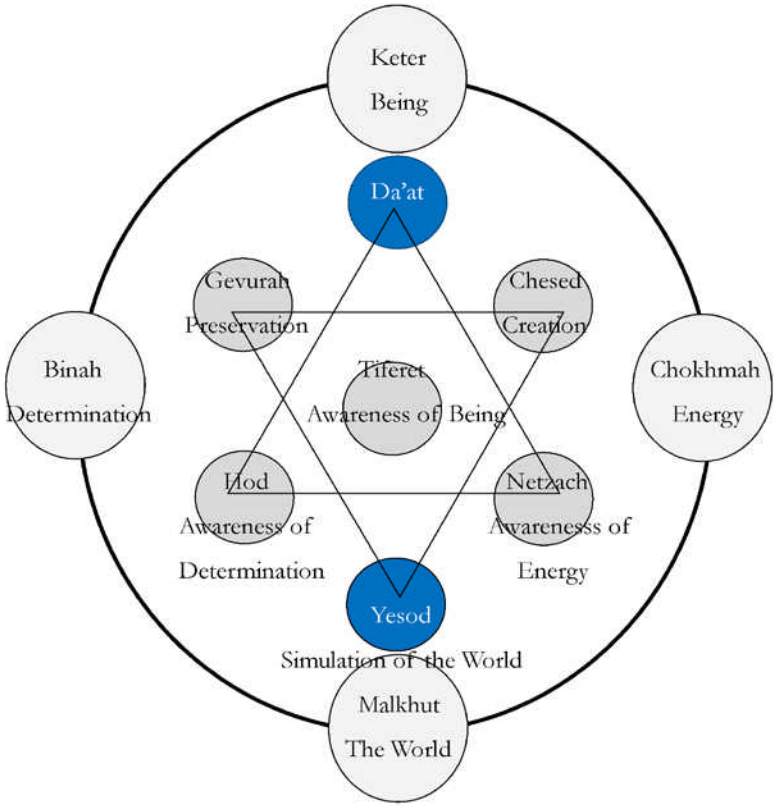
> In the realm of the mind, a thing and its negation do not appear sequentially, they manifest simultaneously. So it is with Keter and Malkhut, and Chokhmah and Binah. The idea that Keter, Chokhmah and Binah could manifest without Malkhut *necessarily* manifesting seems as implausible as "up" without "down". Once the quaternary has come into being simultaneously, emergence is a natural

continuation. According to this picture, the quaternary of Keter, Malkhut, Chokhmah and Binah emanate in a single symmetry-breaking event, and the microcosm emerges out of Malkhut…

Keter is the *being* of a universe, and Malkhut is its *realisation* through the interplay of the *determination* of Binah and the *expressive freedom* of Chokhmah. The universe is a living entity where every part, down to the smallest particle, is both expressive and determined, and out of the interaction of the parts arises (or emerges) in turn reactive intelligence, sentient awareness, and self-reflective awareness that embodies and reflects the raw being that gave rise to it. This is the cluster of six Sefirot centred on Tiferet.

The microcosm reflects the bounding principles that give rise to it. On the right there is the potential for novelty, and all that goes with it: adaptation, growth, playfulness, creation, and the entire world of new possibility that comes from connection and relationship. On the left is the need for structure and stability, and processes that monitor and preserve and protect.

On the middle pillar, the primary requirement is to simulate. Yesod is the microcosmic simulacrum of Malkhut. In simple life forms it is reactive, nothing more than *sense, evaluate and respond*; in higher forms of life more complex simulations come into play until all six Sefirot of the microcosm are active, and the microcosm becomes aware of its being in respect to the outer. This awareness takes four forms: consciousness of being (Tiferet), consciousness of many determinate things (Yesod), consciousness of many sentient beings as an interdependent whole (Da'at), and consciousness of unity (Keter).



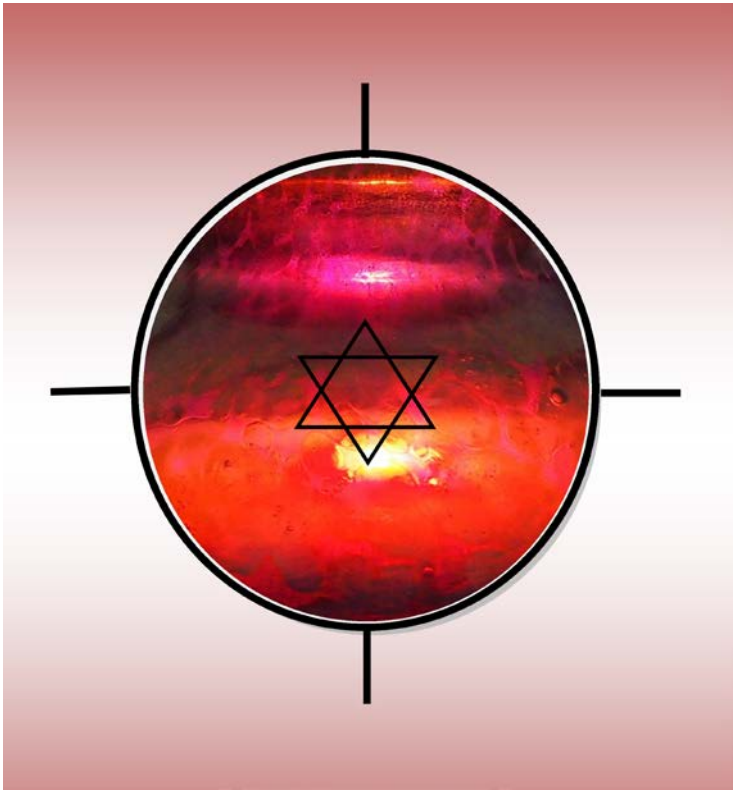
Low's Restructured Tree of Life

In this figure, adapted from Colin Low's original, "…the macrocosm emanates, the microcosm emerges, forming a hybrid of two important approaches to monism." The macrocosm is the outer ring, the microcosm is the inner hexagram. Because it is a Unity, the mind/body duality is resolved.

In the Tradition, Keter and Malkhut are One, and Yesod and Da'at are also One. This image is Unity in diversity, the One and the Many, Kabbalistically structured, with consciousness, energy and matter reconciled together in a dynamic synchronous interplay which meets the theoretical demands of Emanation and of Emergence.

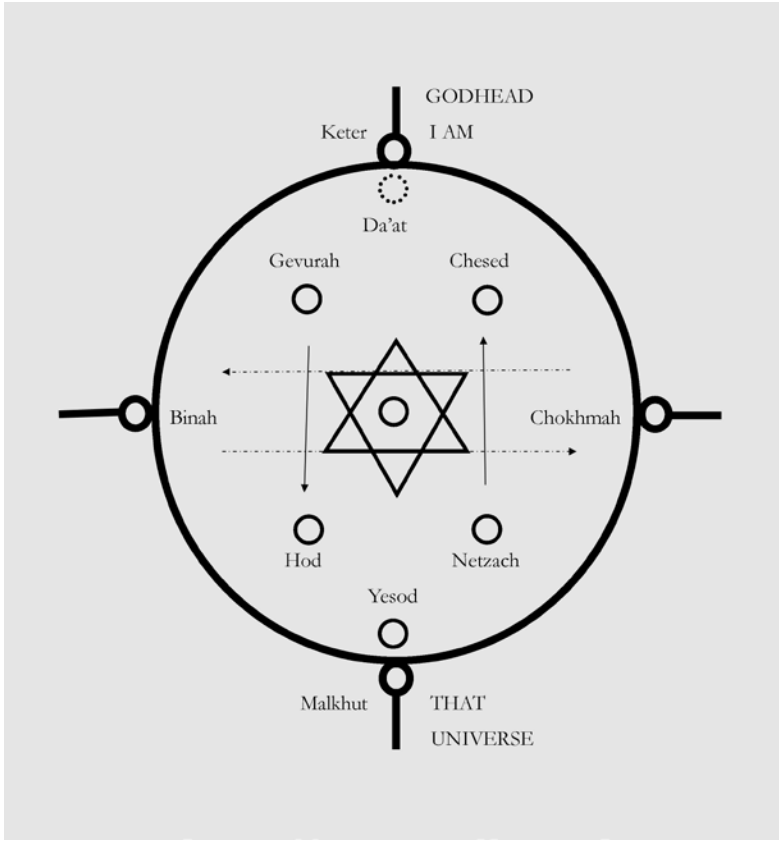
On a personal level, the diagram shows how it is possible by our own efforts and the gateway of Da'at to break out of ignorance and enjoy awesome intuitions of the Divine, restoring intimacy with God, and healing beyond our knowledge of good and evil.

With this image in mind, we can revisit the oscillating universe hypothesis illustrated in relation to the Greater Keter, and we can see how that process can now be shown to encompass the entire Universe. At this stage in our deliberations, we are on the verge of a metaphysical and physical Theory of Everything. Spirit is brought down to earth, and materialism is enlivened with Spirit. The world is alive again, and enriched with the novel creations and free moral choices of human beings. Co-creation, co-evolution is a responsibility of the highest order.



The Cosmic Cross of Creation

(Cover image)



The Cosmic Cross as Tree of Life

Our quest has taken us from the ten Sefirot, to the Four Worlds, to the Ladder, to the Tree of Life, and from Four Worlds to the Biblical Seven Worlds cosmology, and into the territory of the oscillating Universe. With the additional diagram of The Cosmic Cross as Tree of Life, this line of development has reached its conclusion. Once we have briefly analysed this new image, there will be just one final structural surprise to come: Leonora Leet's Sabbath Star which we shall approach gently from an Egyptian perspective.

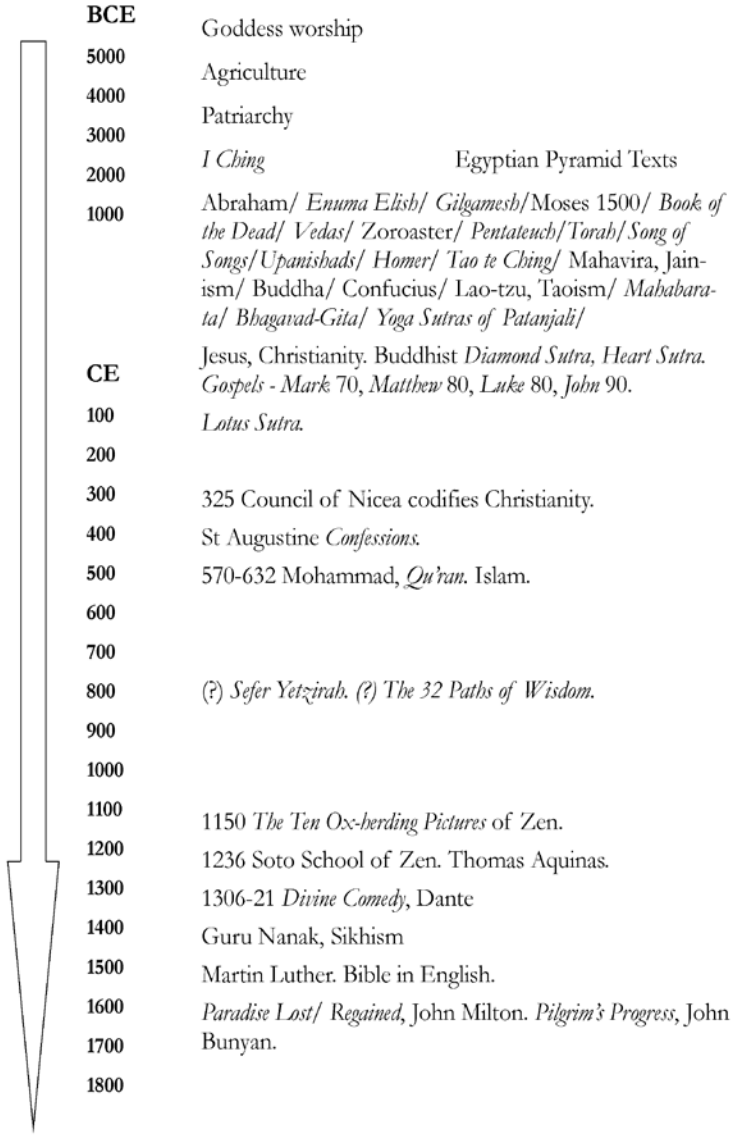
The following exegesis presents the thrust of mystical insights, couched in the language and structure of Kabbalah. The Cosmic Cross is both a particle and a wave or field. As such it is brought into existence by observation. The Divine Son, or divinised human, is variously placed

either at Tiferet (the hexagram), or at "God's right hand" Chokhmah. The explanation for this is that when the Perfect Human is enlightened, his or her awareness touches Da'at, enters the timeless Now, and finds itself at Chokhmah (Christos state) witnessing the oscillation between the Godhead (Keter) and Malkhut. This creates a state of Bliss (Binah, Holy Spirit). The only further step that can be taken is to enter the Godhead and Unity, never to return, while nevertheless retaining some noble aspects of individuality. The doctrine of survival accords with Kabbalah, Judeao-Christianity, Integral and Universal philosophy, the Krishna schools of Hinduism, and the Amithaba tradition of Buddhism. However, there are alternative traditions in Buddhism, Hinduism, and the Christian *unio mystica* thesis, whereby total dissolution of the personality occurs on return to Source.

Mind and Matter are complementaries, and the whole of creation is a Unity. The macrocosm is outside time and space. The microcosm is inside the space-time continuum. Quantum entanglement and action at a distance are givens. Consciousness participates in Universe creation at its highest level.

At Tiferet in the Cosmic Cross the Seer is situated directly between Chokhmah as "Father" and Binah as "Mother"' who are in cosmic union or Yichud, or none of the lower Worlds can come about. So there is a transverse and a vertical oscillation, leading, I would surmise, to the spiral of creation perceived as time and space. As above so below, Ze'ir Anpin (Tiferet) and the Nukvah (Malkhut) also enter into Yichud to bring everything into harmony. On the largest scale of all there is Yichud between the Father (Godhead) and the Mother (Creation, Shekhinah, Malkhut)

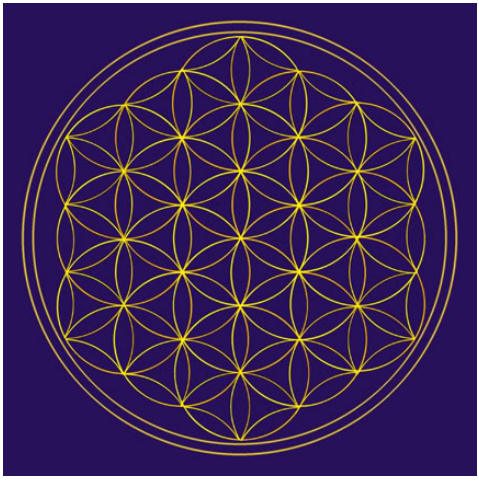
When the total information (form templates) and energy are all contained in the Godhead, the ultimate pattern-match occurs creating the ultimate state of awareness, "I AM". Instantly the two types of consciousness flow out, energy goes to Chokhmah, and formative energy goes to Binah, and the Universe enters Existence at Malkhut – "I AM THAT". The Universe is re-made exactly as all the probability waves resulting from the previous moment of Existence would require. This happens continuously and seems to us a smooth progression in relative time. It is however thought by some to be dependent upon an observer collapsing the probability waves at the edge of the Universe.



A Spiritual Timeline

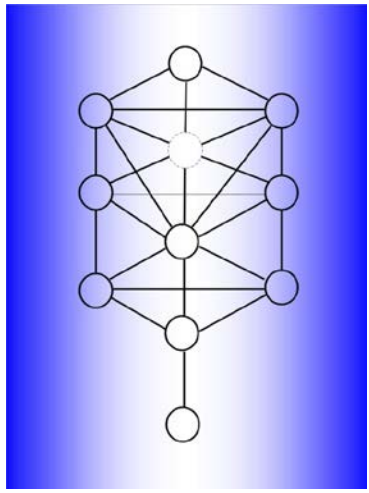
A host of original spiritual texts can be read online at sacred-texts.com

The Egyptian perspective coded in graphics:



The Flower of Life

Ankh of Life, Eternity



Tree of Life

Antique Sarcophagus Coptic Plaque

Visually, symbolically, and geometrically, the Kabbalistic themes of this book are prefigured in these images.

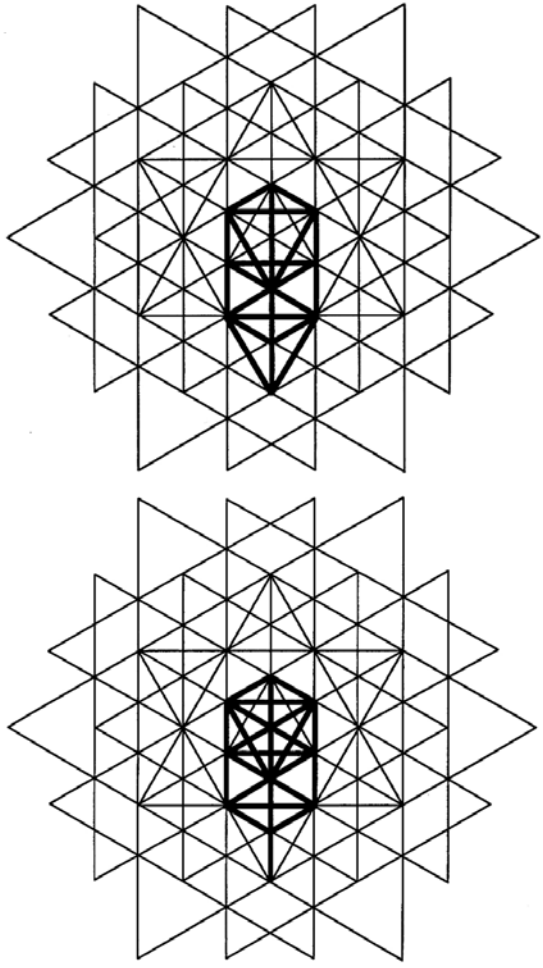
The elegant Flower of Life associated with Ancient Egypt proceeds geometrically from the central circle. Using the central point of the diagram as the centre (Sun) of the Ankh emblem, and as a point of rotation, the Flower of Life produces six identical Ankhs joining the centre with the periphery. By applying a ruler and joining these six outermost points where the inner circles touch the circular outer border, a hexagram is made. The Egyptians may have used the Flower of Life to derive further forms, but it was the Hebrews, and the Hindus, who took the hexagram to their heart, literally.

One of the found treasures of my childhood in post-war London was a large metal cake tin full of rusty old keys. This work is itself a key; a key which contains several other keys. These are not the rusty old keys of bombed out buildings, they are the gleaming metaphysical keys of spiritual discovery. A key is not a lock, and a lock is not a door. But when you find your own lock, and apply the key, a door will open for you. A key is a study aid, and studying is a spiritual path in its own right. First we study, then we act, then we learn more about Reality. What I am sketching here is not intended to spoil the thrill of making profound discoveries for yourself in further materials of study, but it will hopefully provide a few extra guiding maps and structural observations, to make the path somewhat easier.

Leonora Leet had just completed her life's work *The Universal Kabbalah* when she was taken from us unexpectedly in 2004. Her studies began in 1978, building on a mystical experience which put her on the path of recovering her spiritual roots in Judaism and Kabbalah. Her contribution is truly immense, and will take considerable time to fulfil its destined role in advancing Kabbalistic studies, and universal mysticism. Using purely geometric extensions of the sacred form of the hexagram she was able to use her intuition to recognise that the resulting images held the secret of understanding fundamental aspects of the Jewish mystical tradition. She was able to apply what she dubbed the Science of Expressive Form to her work to cast new light on the various obscure Kabbalistic myths and tracts of old. Her work reinstates the seven-World cosmos of *Genesis* which had been overshadowed by the Zoharic Four World scheme for many centuries.

The images of the Sabbath Star Diagram in *The Universal Kabbalah* show how the two Trees, one of Emanation and one of Return, are jointly

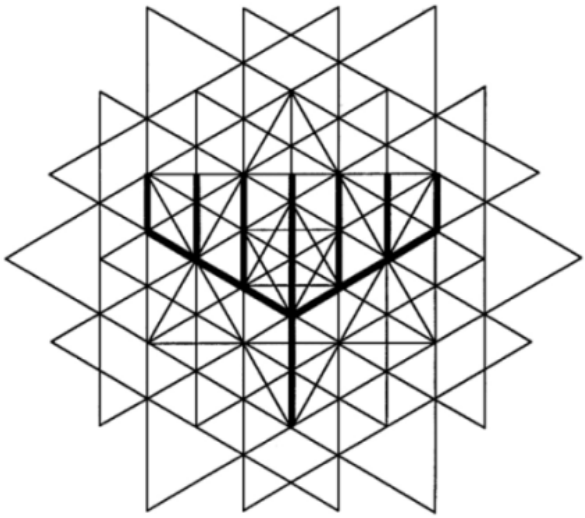
discovered in the geometry. What these images also reveal is that the position of Da'at on all six possible Trees is the very centre of the central hexagram, which is their common rotational axis, their origin, their *Axis Universalis*. The sacred geometry of Kabbalah has a profound ability to reveal meaningful connections.



The Sabbath Star – Tree of Emanation above, Tree of Return below

Within the central hexagram are found the Trees of Emanation and Return using the lines produced from geometric expansions. The centre of the Diagram is the Da'at of all six Trees produced by rotation round this central point. Both Tree diagrams were first published in the Pardes Rimonim *of Moses Cordovero (1591). Cordovero was the culmination of the Zoharic line and concerned with Emanation, his follower Isaac Luria is more concerned with the Tikkun. Cordovero's Tree is the Tree of Emanation (three paths into Malkhut) and Luria's Tree is the Tree of Return (three paths crossing through Da'at)*

Leet has also shown how the hexagram expansions, carried out by pure geometry, underlie the shape not only of the Trees which the diagram contains, but also of the sacred menorah. She says, "Moses was shown the menorah in a vision on Mount Sinai and told that it should be constructed on this visionary pattern: 'And look that thou make them [the ark, table, and menorah] after their pattern, which was showed thee in the mount.'"



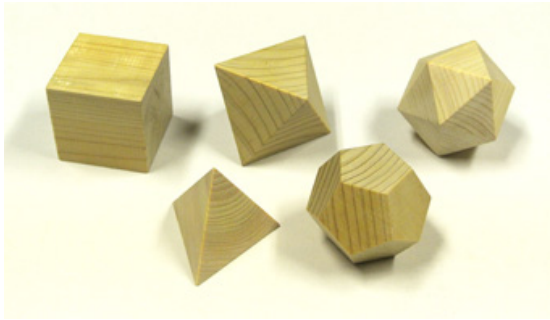
The Sacred Menorah within the Sabbath Star Diagram

There are good reasons to suppose that most Kabbalah symbolism, and even mythology, originated from the Sabbath Star Diagram, and that it may even have been known by Moses.

The Menorah – a light-bearing image of the Tree of Life

This Menorah is copied from the Arch of Titus in Rome which depicts the actual Menorah stolen from the 2nd Temple in Jerusalem when it was raised to the ground by the Roman Titus in 70CE.

The Flower of Life and the hexagram reveal geometric solids.



The Five Platonic Solids

The cube is Abba, the octahedron is Imma, which are duals, and their Yichud is the (star) tetrahedron. The icosahedron is Ze'ir Anpin, the dodechedron is the Nukvah, which are duals.

The Sabbath Star Diagram, in revealing the Four Worlds of Emanation, generates precisely ten hexagrams. This completes the physical generation, but the musical scale promises more to come.

Chromatic Scale Do Di / Re Ri / Mi Fa / **Fi** Sol / La Li / Ti Do
Hexagrams of Worlds 1 2 3 4

Atzilut Beriah Yetzirah **Asiyah**

The Chromatic Solfeggio Scale indicates that our World of Asiyah is central to the plan of the Universe. Note that where the Sabbath Star places it, at Fi, is perfectly central in the musical scale. Pythagorean delight.

By the third World, the diagram has produced the Yesod crossing which points to an individuation process as the driving force behind the Emanation, and one that is to become the Foundation of the higher work that is the purpose of creation.

The Sabbath Star Diagram combines cosmology with soul psychology and development. There are five levels of soul in Kabbalah. Starting from where we are, in Asiyah, the progress of our soul is mirrored by the development of the Future Worlds – from Nefesh (World four), to Ruach (World five), to Neshamah (World six), to Chayah (lower World seven) and Yechidah (World seven). The midpoint of World seven marks the outer circle of the Lurianic Tzimtzum and the soul's return to Or Ein Sof.

Before we examine some of the properties of this complex system of developing Worlds, it might be worth briefly digressing on the way different soul levels show up in art and literature. The Nefesh level receives visions as dream images which are symbolic of emotional concerns. Coleridge's "Ryme of the Ancient Mariner" is a good example, utilising hypnotic rhythms and dream symbolism to great effect. The Ruach level perceives visions of the Subtle level of reality and its interconnections. Wordsworth's "Tintern Abbey" indicates Ruach awareness of interfused spiritual patterns in nature and the human soul:

And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused.
…
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things. Therefore am I still
A lover of the meadows and the woods,
…
well pleased to recognize
In nature and the language of the sense,
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being.[11]

The Neshamah soul level is the "Witness" spoken of in meditative traditions, and from which guidance can be sought. The Neshamah level operates through geometric images. The visionary art of Alex Gray[12] is an example. The Divine Mind works with geometry and musical harmonics. Using maths to represent particles and waves we arrive at the laws of proportion and harmony. These are in turn encapsulated in myths and images which inform our everyday thinking processes. Adam named the animals so that they became real to him, and to us. The arts exist to express spiritual realities to us, extending our sensitivity and sense of relationship to Beauty.

The spiritual development of humanity is tied to the repair of the physical creation, the development of future Worlds, and the re-configuration of the divine personalities, the Partzufim, male and female spiritual beings which exemplify harmony in their sexual couplings.

The beauty of the seven-tiered cosmos is that it allows for "cosmic gain". Man's intervention and growth can reconstitute the fallen worlds into more complex but stronger vessels of Divine Light. Highly advanced conscious beings, of which human beings are the only ones

we know, co-create not merely themselves but the Universe of which they are a vital part. The ultimate goal is Divine unification.

The relational God is asserted in the first Commandment (Exodus 20:2) where God proclaims "I am the Lord thy God." The Jewish Sh'ma, the cornerstone of Judaic faith, declares the unification of the transcendent JHVH with the personal aspect of the Divine presence within the cosmos, the part that is "our Lord" (JHVH Eloheinu):

Hear O Israel, God is our Lord, God is One

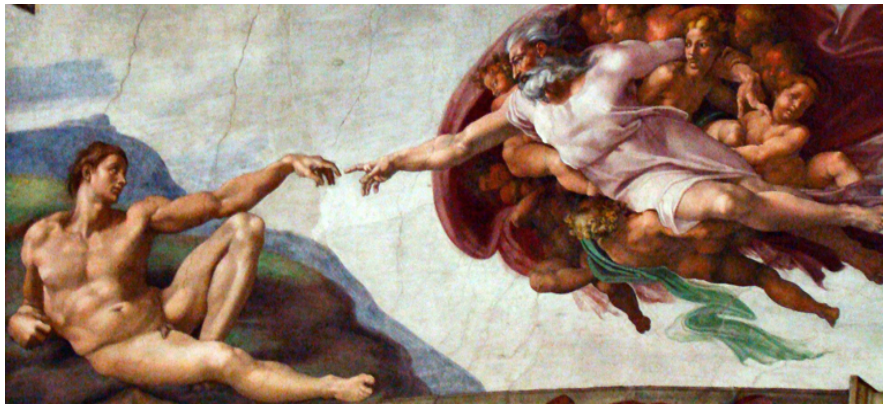
The first person experience of the Divine comes about when the soul, in exalted moments, touches the higher levels and is led into communion with the Holy. Leet's transliteration includes Israel itself: "Hear: Israel, YHVH Eloheinu, [and] YHVH [are] one." Unification is complete.

Humans possess the faculty of freewill because they are made in the image of God. The first and seventh Worlds are pure as they are directly merged with a form of the Infinite, the Or Ein Sof. The processes of evolution ensure that these two Worlds are very different in terms of complexity, but, in a sense, we can say that God is at the beginning and at the end of creation.

In our world of duality, determinism rules at the higher levels, and indeterminacy at the lower levels. This is why order will always emerge from the chaos which characterises periods of major change.

In the developed Sabbath Star, hexagrams are classified according to whether they are "central" or "lateral". These are like inner and outer or above and below but more descriptive of their placements on the Diagram. The distinctions between the larger hexagrams, called macrohexagrams, and the smaller hexagrams they contain, called microhexagrams, are very important to understand in both their central and lateral forms. The central macrohexagrams indicate collectivity, a flowing together. The central microhexagrams indicate ascension. The lateral macrohexagrams speak of individuality, and the lateral microhexagrams express groundedness.

A microhexagram without an enclosing macro is "without form", it is chaotic energy, a *Tohu*. A macrohexagram without an inner microhexagram is an empty vessel, it is void, a *Bohu*. When these images appear outside the matrix borders which define each World, they represent twin dangers and temptations to the soul on its path of Tikkun: chaos and meaninglessness.



God giving life to Adam. Michelangelo, Sistine Chapel

The Sabbath Star indicates the dual nature of Asiyah by producing two models of it. The past-modelled version is idealistic and has a fluidic border, and the future-modelled version has a more solid border, like Earth. Later developments in the construction of the Diagram will prove that the future-modelled version is the proper way for humanity to redeem itself, via a fall into materiality. The symbols of the two forms of Asiyah are suggestive of a breathing cycle. Breathing in as the past-modelled form, we open the way in dream and deep sleep to accessing the resources of the unconscious, and the macrohexagrams are loose-packed. Breathing out as the future-modelled form is like waking up while contracting our consciousness down to occupy our body in the real world, and the macrohexagrams are tight-packed with a sabbatical seventh hexagram in the middle of the surrounding six. The point in life where we can turn ourselves around to face our need to develop, marks the change from one form of the fourth World to the next. By thinking of the future-modelled Fourth World diagram as, not fallen, but transformative there is a way forward to Tikkun and the

fulfilment of the cosmic purpose. This Rectification is Sabbatical as return to the centre is recuperative, not recessive. Recuperative, that is, unless various temptations are yielded to, and we transgress the limits of man's Garden state for a life of exile in the ego.

If we stay attuned to the past and stick with our Nefesh or animal souls, we cannot make progress into the future of our soul development. The point of turning about, redemption, or *Tawbah* in Arabic, is to open our way to building our permanent soul bodies, starting with the Ruach, or social soul.

On the Spiral Tree which emerges in the Sabbath Star Diagrams of the Future Worlds, Malkhut and Yesod are the Sefirot of Asiyah, World four. This is the shamanic earth realm. The soul level we share with the animals here is the Nefesh, or vital soul. The Sefirot of Netzach and Hod make up the fifth World, Olam ha-Tikkun or Rectification (Purgatory). This is the shamanic lower world. The soul level we build here is the Ruach. It is capable of reincarnation, but is not yet immortal, despite the title of Netzach, Eternity. Chesed, Tiferet, and Gevurah are the Sefirot of World six, Olam ha-Ba, the World to Come (Paradise). This is the shamanic upper world. The soul level we build here is the Neshamah which is capable of immortality. The Spiral Tree could well have been the basis for Luria's otherwise obscure descriptions of the Partzufim in the Tikkun.

Each new map of the territory clarifies specific paradoxical elements of the Tradition. The most extraordinary new form which the future Worlds give rise to in the Sabbath Star Diagram is the Spiral Tree. This new revelation helps us to account for the power of the feminine in Kabbalah, A.E. Waite's "Mystery of Sex", why Tiferet is referred to as an androgyne, and why it is a cardinal mistake to relegate our world of Malkhut to the status of an empty form that has fallen outside the remit of the Divine plan. The superficial likeness of the Spiral Trees to the World Egg may be more than coincidental.

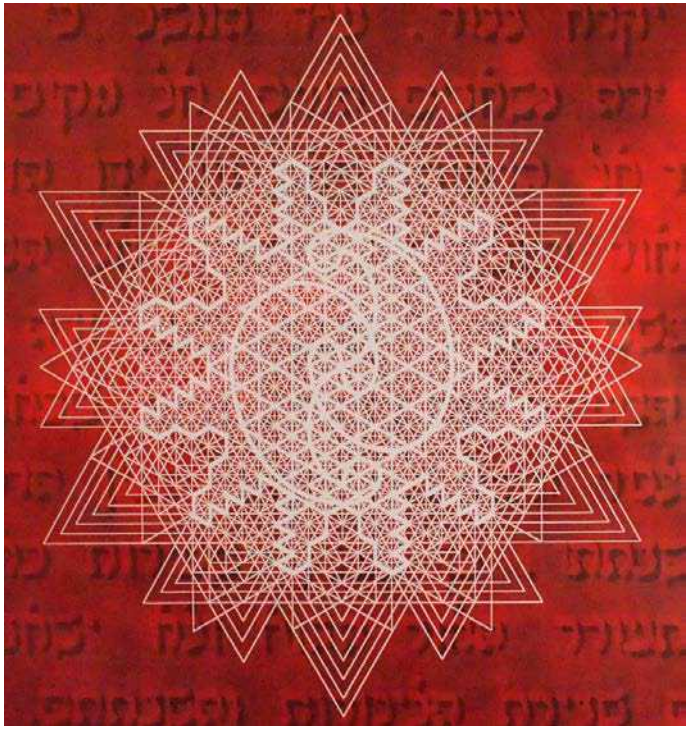
An aside on sidedness

As an aside, I should like to clear up a persistent anomaly regarding Sefirotic sidedness in the Tree. In the Tradition I learned we mentally back into the Tree so that our right arm aligns with the Gevurah pillar. In the Jewish Tradition, all the attributions relate to correspondences which are made by facing into the Tree, so that in this scheme our right arm would be aligned with the Chesed column, and, accordingly, "God's right hand" in Chokhmah. To make sense of both Traditions, if we apply the Jewish method to the soul, and the Western method to the body, the problem is resolved. So, in the soul Tree of Adam Kadmon, Chokhmah is the right hemisphere of the brain, and Chesed is also the right arm in its giving and lenient aspect; Binah is the left hemisphere of the brain, and Gevurah is also the left arm in its severe aspect of witholding. But for our own physical body purposes, when we back into the Tree, we make allowances for the actual reversal of brain hemisphere signals which affect the body. So that our right arm whch is under the masculine mental influence of Chokhmah, shows up physically in Gevurah; and our left arm which is under the feminine influence of Binah, shows up physically in Chesed. This accords with our physical experience.

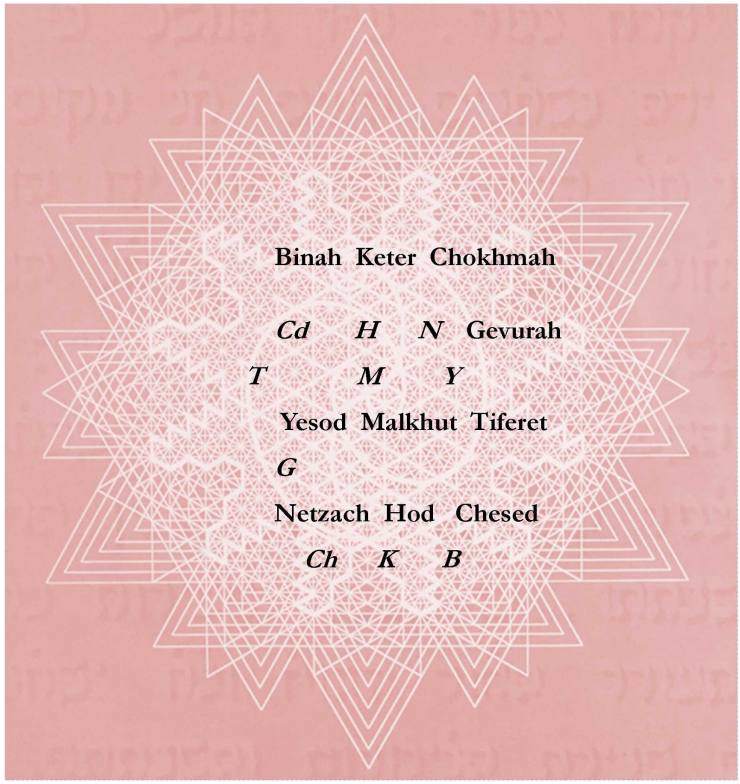
There is a complex, interlocking beauty being progressively revealed between Worlds four and six as the hexagrams begin to describe a curved path. The spirals are reminiscent of the vortices of water and fire. As water spirals downwards it relates to the water triangle of the hexagram, and as fire spirals upwards it relates to the upper fire triangle. The third spiral is an image of circular movement extended through time and space, our own life journey. This forward spiralic movement is just the surprise the future Worlds have up their sleeve. Their macro- and micro-hexagrams begin to describe a spiralic curve. This is a mystery until we reach World six, The World to Come which is the soul level of meaningfulness. The image becomes clearly that of a Spiral Tree. As the Sabbath Star is a 3-D image, the spiral is the result of circular movements through time. But we should not imagine that this means that everything is not also happening at once. The Spiral

Tree in World six is the key of the Tikkun, or Rectification, just as the Tree of Life is the key to Emanation in Worlds one to four. Notwithstanding this new image, the familiar Lurianic Tree of Return retains its value in our previously examined Ladder of Return as it makes possible detailed pathworking for our personal growth.

As you might by now expect, each Spiral Tree of Tikkun is composed of 10 Sefirotic macrohexagrams, and 22 microhexagrams marking paths, or energies. Its elementary analysis can be followed on the illustrations of The Double Spiral Tree and The Double Spiral Tree Sefirot.



The Double Spiral Tree



The Double Spiral Tree Sefirot

The turquoise Spiral Tree starts in Malkhut, spirals anti -clockwise and ends at Binah. It is paired with the scarlet Spiral Tree, indicated by initial letters, which does the same thing, spiralling downwards.

The Spiral Tree of Tikkun begins its forward movement from Malkhut. But this Malkhut is positioned in the very centre of the Sabbath Star Diagram, where Da'at is seen to create the cosmos and souls in the Trees of Emanation. However, the Spiral Tree representation of Da'at places it outside the matrix border in the form of a Bohu. In their various roles, Da'at and Malkhut have each appeared at the origin of creative cosmic developments. Interestingly, we have met this confluence before in the Creation Process on the Ladder diagram at Path 7. In the Spiral Tree Diagram, Da'at is discovered to be co-

existent with the Creator, Ein Sof, the source of ultimate Knowledge forever residing in a plane beyond the Sabbath Star system (and the oscillating Universe).

There has been a code of secrecy in Kabbalah and mysticism in general over many centuries for fear of ignorant persecutions. The "Mystery of Sex" has been even more carefully obfuscated in opaque mythologies. In our time, it is possible to be a little more grown up and face up to the truths of the Tradition, and of the deeper Reality they enshrine. This is preferable to retreating into hypnotic cyber fantasy worlds and failing to make progress in self-knowledge. Microhexagrams are masculine energy centres, oriented to the future. They may indicate the mysterious Dark Energy of quantum fields. Macrohexagrams are formative feminine elements, oriented to the past. They may equate to quantum particles, and the equally mysterious Dark Matter.

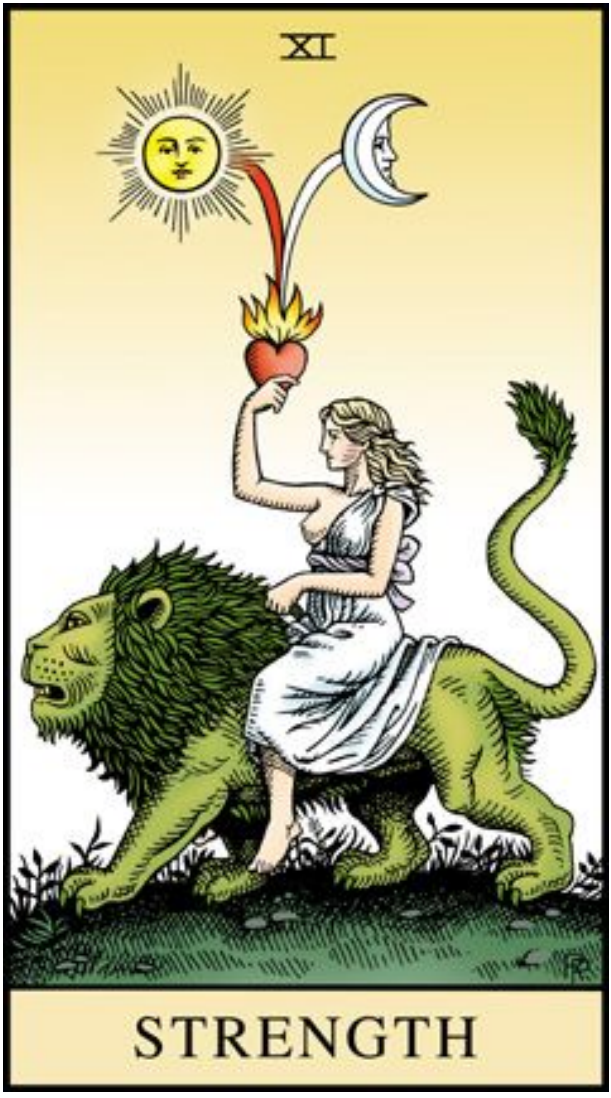
Let us examine the power of the feminine archetypes in the Spiral Tree of Tikkun. Malkhut has three feminine aspects: Rachel (as wife of Jacob who is placed in Tiferet), the Shekhinah, and the Nukvah. A straight line north from Malkhut meets Keter, the path of the arrow, resulting in a Yichud, between Arikh Anpin and the Shekhinah. Malkhut can relate sexually with Yesod to the west, emotionally with Tiferet to the east, and mentally with Keter to the north. The Spiral Tree path of Return leads to Chesed, Mercy, a feminine virtue, and ends in Binah where resides the Shekhinah and Imma (Mother). Attika Kadisha (Holy Ancient One) is the reification of the Chesed of Adam Kadmon. Attika's Yichud with the Nukvah releases the 13 attributes of Mercy to the Worlds below, sanctifying them. The three Supernal Sefirot in a line at the top are in a 3-way Yichud: Keter (Arikh Anpin), with Imma, and Abba. Tiferet is an androgyne – a Son/Daughter (before the Nukvah is separated and moved to Malkhut). If this is a mystery, it is vividly solved by the fact that the Spiral Tree of Tikkun paints a striking image of cosmic sexual coupling between Partzufim Ze'ir Anpin and the Nukvah. In their proximity to each other, they share the Sefirah Tiferet in their anthropomorphised bodies. If we imagine the graphic image of the sexual relations between Ze'ir Anpin and the Nukvah, both lying with heads to the east, Tiferet is at once the heart of Ze'ir Anpin lying prone above, and the head of the Nukvah lying supine below, creating an understanding heart. Hod and Netzach are his knees on the ground, Yesod-Malkhut is their genital union,

Gevurah is his back, and Chesed is her back. The feminine path of Return goes via Chesed where the soul can be reborn in loving-kindness as a higher Self. Furthermore, in the Kabbalistic groundplan of the temple-church, Malkhut falls on the west door, where the congregation enters to lift its consciousness. The unabashed Irish sexual goddess Sheela-na-gig was often installed over such church openings to protect them, a usage perhaps suggestive of Celtic Christianity's pagan roots and respect for the Divine Feminine.

The Nefesh soul of the fourth World is instinctive and innocent. It is rooted in Yesod, Path 28. The Nefesh soul is not immortal but hangs around a grave for a while before fading into the ground from which it came. The Nefesh soul imparts individuality and programming for function – i.e. the egoic, instinctive will. Gurdjieff called people at this stage "children of the Moon". Our thinking and feeling selves can be compromised by our instinctive drives and delusions if they are not freed from the Nefesh, which the Sufis call our "Commanding Self". The ego is transformed only when it finds an ideal image to aspire to, so that its progress feels like a continuation, and not a severing. Aristotle's "Telos" or final cause means being drawn upwards to soul perfection, not simply emerging from down below. The Ruach soul can experience reincarnation, (possibly six times, see Job 33.29). Only the Neshamah soul in Keter can achieve immortality.

The Sabbath Star indicates that the Mi Star (Nefesh) has access, via a spark of the original divine emanation, to an implicit knowledge of the divine plan. The bases of its hexagrams bisect Da'at. This is a demonstration that we each have a spiritual potential, as we share a spark of divinity within us. Leet explains[13] that the evolution of consciousness was meant to happen through control of instincts and the opening of intuition, the third eye. Instead, the amygdala came into play, with fight or flight, aggression, carnivorousness, and anxiety. Animal intelligence is derived from the past-modelled form of the Fi/Sol Star, as in the case of bees, ants and termites, and this is a collective soul under the tutelage of angels, devas, or elementals. In the reptiles the past-modelled form led to the dead-end of the dinosaurs. The evolution of man uses future-modelling which requires creative adaptation. The Atzilutic Do hexagram endows higher life forms with a unique sense of self, and individual expressivity. The Nefesh soul has emotions added to the reptilian sensations, but instincts still dominate

– territoriality becomes status, and sexuality moves beyond reproduction to colour most emotions as vehicles of sublimated expression. True Rectification awaits development into Ruach consciousness.



Tarot card Strength

This image depicts the soul work on Path 22 of the Ladder

Our individuating progress draws us in the evolutionary direction out of Asiyah and, using the Da'at portal, Path 25, we struggle with the Dark Night of the Senses before we extend our attunement to Olam ha-Tikkun. The Dark Night of the Senses has a lot to do with the eradication of addictions, in our daily lives. Here we can begin to significantly develop our Ruach, feeling, soul level. The Sabbath Star shows that we must not develop powers prematurely – until the next level has been reached they do not exist in our world; they are illusory and result in emptiness, illusion, and alienation. A balanced Nefesh can result in a simple, happy life. But loss of the sacramental side, and devotion to power and pleasure is finally unsatisfying. Ego self-reliance leads to success but also to emptiness and despair. The biggest dangers to the Nefesh and Ruach levels are in the central or dreamy realms. For Nefesh, in the fourth World, a return to the collective by suicide can result from an unrefined premature individuality (excess Hod). Or, an uncontrolled, unbalanced imagination can lead to psychosis (excess Netzach), where a lack of formative practical elements to offset delusions leads to a reality processed through the dreaming brain, as Human Givens psychology has shown. Imagination must be under the control of the will. Coleridge referred to Imagination melding ideas into One, a harmony wrought over Netzach by Tiferet.

For Leet, the Holiness of the Sabbath is not of this world but is a bridge to the fifth World, and beyond. The Sabbath signifies a power of attunement that can transform consciousness.

The soul can return to its unfallen condition by its will to overcome evil tendencies, but that alone does not contribute to the evolution of soul. Full powers are in Ruach, and to access these we need creative liberation of the self. Man mediates and transmutes the blind force of vital evolution by a sense of higher purposes. This grants freedom from and dominion over the lower self, freeing the will and its true power of creative manifestation. We've taken hold of the reins of evolution. The Ruach level is a virtual template which we are concretising as we go along. The "permitted possible" of our actions is the divine will to which we accede with our free will in order to contribute towards improving the Universe. We can also waste our energy in pursuit of "permitted impossibles" or "forbidden possibles".

Leet says of man's condition:[14]

> Harkening to his angelic rather than demonic impulses, he can start to build the Ruach Tzelem, which can then purify and uplift the Nefesh soul to the more refined and exquisite pleasures that can further rather than retard man's spiritual development. If man is to be considered the goal of creation and the cosmic purpose to lead to greater good, then that "other side" to which he is more native cannot finally be considered to be an independent power of darkness but rather to play an integral part in a larger pattern of good, the balance of contraction and expansion that shines in all the manifest stars and particularly in the great symbol of the hexagram. This is not to deny the power of man's free will to introduce genuine evil into the cosmos. It is to deny that such evil is *caused* rather than *corrected* by cosmic structure.
>
> … It is the supreme paradox of creation that the being seemingly at cross purposes to the divine harmony should, from this very circumstance, develop that individuality of will through which it alone can truly image its creator.

The dangers the Nefesh soul faces are legion. The unfallen Nefesh in central Yetzirah accounts for human personalities who are angelic and who cannot cope with the demands of life in Asiyah. They are drawn back to the angelic realm and Keats's "easeful Death". The unfallen Nefesh in lateral Yetzirah leads personalities into narcissism, an obsession with power and pleasure, and an ultimate Bohu (emptiness). The fallen Nefesh in Asiyah, if drawn to the central collective part, can suffer from psychosis, a form of Tohu. They are trapped in the "astral realm" or REM state of vivid imagery but with no life context to structure it. The Ruach World is the safe place for this soul awareness to grow, limited by the larger contexts of personal and social spiritual development. The fallen Nefesh in lateral Asiyah can gain premature access to Ruach psychic powers which can then be turned to Black Magic, or result in megalomania. Lasting satisfaction only arises when the individual will is coherent with what is beneficial to the whole. Proper soul growth, from one World to the next, requires spiritual discipline – either religious observance or meditative practice, or both.

The proper influence that the future can exert on the present has been intuited since Aristotle invented the word *Telos*, or final cause, which contains "the purpose and the good". Catholic philosopher Pierre Teilhard de Chardin spoke of a future "Omega point: this kind of

attraction… must be linked at its root with the radiations of some ultimate Centre [whose existence preserves the will to advance] upon an evolutionary path become reflective, conscious of the future." As Leet puts it: [P.121 Kabbalah of the Soul, p.83 Universal Kabbalah]

> Man is not fixed in his fallen condition but has the possibility of reorienting himself in the very direction of his future perfection.

The Messianic or Ruach stages of growth of the fifth World, Olam ha-Tikkun, begin with processes of spiritual attunement (inward knowledge of God at Da'at.) The Dark Night of the Soul in actual living is usually marked by appalling loss or separation, a further purgation. Outward work involves social activism, and this is accompanied by spiritual discipline. At the midpoint, emerges a level of Self-mastery. This mastery releases the true controlling will as recounted in the system attributed to Gurdjieff:

> Instead of the mechanical process of thinking there is *consciousness*. And there is *will*, that is, a power, not merely composed of various often contradictory desires belonging to different I's, but issuing from consciousness and governed by individuality or a single and permanent I. Only such a will can be called free, for it is independent of accident and cannot be altered or directed from without.

The latter stages of Ruach development lead us into the foundation of spiritual communities, and great artistic genius, under the growing influence of Neshamah spiritual knowledge. This fifth World is one of Providence – ethical outcomes, and these appear as Jungian synchronicity in the fourth World:

> Synchronicity takes the coincidence of events in space and time as meaning something more than mere chance, namely, a peculiar interdependence of objective events among themselves as well as with the subjective (psychic) states of the observer or observers.

Humanity must evolve, in both personal and communal aspects, from Nefesh to Ruach to be present in the World to Come. This means the presence of a perfected man (a Messiah) and a purposeful community.

In the Biblical tradition, the Apocalypse is the war of Gog and Magog prophesied by Ezekiel. It takes place in the Messianic era. The fall of

the demons occurs in the first part of the fifth World, marked by the Sol/Si Sabbath Star. This war precedes the advent of a Messiah. The Si/La Star denotes the communal unity of all nations under God in the time of the Messiah. The horizontal La Star refers to the achievement of harmony, following purification, among peoples and animals.

The Apocalypse will be a wholly spiritual conflict, engaged in entirely on the subtle level of consciousness. (This reflects the true meaning of Islamic Jihad – inner struggle) Evil will be overcome. What remains is a purified individuality that seems from the Sabbath Star Diagram to be the purpose guiding the whole of material manifestation.

In the fifth World, the Tiferetic Path 22 is vital to balance the Ruach soul and prevent Satanism. The Sitra Achra appears on the Sabbath Star Diagram's negative Spiral Trees, spiralling downwards. Redemptive Tikkun can be lost, and psychic chaos erupt. False Messiahs may arise – such as those who use "charisma" or hypnosis to captivate the masses to do their will.

The fifth World matrix border, whose element is Air, resembles horns. The Shofar (a great ram's horn) is blown by the Rabbi as a sign of God freeing man from illusion. When God himself blows the Shofar it is a means of bringing the Divine Spirit, the Ruach Elohim, into communion with man. It attunes the heart to hold the Torah (Law) which will be engraved upon it. A Messiah's role is to release Divine sparks from the Kelipot which will cause the kingdom of evil to collapse, since it is only supported by Divine sparks within it. The Messiah must enter the Other Side and rescue souls imprisoned there. The Kelipot are opposed to Ein Sof; they are resisting creation and evolution, and are therefore said to be Satanic.

A Bohu of Tiferet is evident in the elevation of social welfare as a means to bring meaningfulness to human existence, but it lacks the transformative power of Spirit to do this.

Final development of Ruach consciousness will lead to a plant, animal and man unification; cosmic flow in harmony with nature. Nefesh energy is rectified and "the wolf shall lie down with the lamb." [15] Consciousness will be transformed from Nefesh to Ruach, and anything not making the transition will be lost. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." [15] The sixth

World is a spiritual World. Once evil is removed following the fifth World Apocalypse, harmony prevails on the Earth.

The World to Come, Olam-ha-Ba, is the Neshamah soul level, that of immortality, although Neshamah Masters are still manifested on the Earth. They are working to perfect and support others. The symbol, drawn from the Matrix border, is one of Fire – the consuming fire of the sacrifice necessary to transformation, and the fire radiated by the highest consciousness. The letter Shin attends the transition point (Path 13) into the seventh World (Olam-ha-Matkela), which is the Dark Night of the Spirit. The Neshamah soul is concerned with harmonising and perfecting patterns productive of the Providence flowing through the fifth World. The Neshamah Master is a Tzaddik or true prophet such as Abraham who can *determine* the course of Providence. As God says of him: "He is a prophet, and he shall pray for thee, and thou shalt live."

Neshamah souls generate harmony of Heaven and Earth, the cosmic Yichud of Ze'ir Anpin and the Nukvah, and the mystical union of kundalini with "her husband" beyond, spoken of by Hindu saint Baba Muktananda. The power of a ritual, such as the Communion, is to conserve and convey the living spirit of its founding Master, and through this to reach the Divine Spirit and Source of all. Devotees of Muktanada use his mantra: *Om Namah Shivayah*. The recitation of the Divine Name of al-Lah occurs in the Muslim Zikr. The Hebrew Sh'ma is recited twice every day. There is a power flowing from blessings. The true concern of spiritual Masters is the transformations of persons into spiritually guided individuals. The male and female (Keter and Malkhut) connect and thereby generate a Son (Tiferet) - the androgynous cosmic Son of the Sabbath Star matrix. Masculine and feminine energies are granted equal status in Kabbalistic mythology. Firstly, the righteous souls of Jacob and Rachel are coupled on all the levels from sensual to emotional to intellectual and spiritual. This enables Ze'ir Anpin and the Nukvah to enter into Yichud. They then enter into the Yichud of Abba and Imma which is generating the Universe. Finally the Yichud of Arikh Anpin and the Shekhinah completes the picture of cosmic harmony. In terms of cosmological myth, the Shekhinah is the indwelling Spirit of man and the planet earth. The Nukvah is the subtle body surrounding the earth. Ze'ir Anpin is the larger energy field of the

solar system and galaxy. Their Yichud is the fine tuning of human and cosmic energies that is Providence, and the art of astrology.

R. Aryeh Kaplan in his *Sefer Yetzirah*[16] says:

> The covenant of circumcision also represents the channelling of sexual energy. The sexual drive is one of the most powerful psychological forces in man, and when it is channelled along spiritual lines, it can help bring one to the highest mystical states. In giving the commandment of circumcision, God indicates that the emotions and desires associated with sex could be used for the mystical quest of the Divine on a transcendental plane.

Leet[17] is aware of the oscillation of rebirth, and of the individuality, and notes that

> The master work of transformative consciousness is the work of transforming its material vessel into a body of light, a body capable of eternal endurance because its continual moments of rebirth do not annihilate its informing consciousness but give it a new vitality for purposive continuity. Without the emergence of human consciousness, with all its flaws of animal appetites, materialism, and egotism, the fields of higher consciousness could not have evolved. The Neshamah Master is one who understands and values the human heritage of his divine personality and seeks to preserve the bubblelike shell of his individuality that is all that separates the light within from the surrounding light.

In the sixth World an excess of Chesed can lead to various delusions. An excess of Tiferet can lead the Neshamah master into surrendering his "bubblelike shell of individuality" for premature union with the divine – albeit the goal of many spiritual traditions – impatiently seeking to dissolve in Divine bliss. The Lurianic view is that God and man need each other, so it is unification that is sought, not dissolution of the Self.

The matrix border of the seventh World resembles solar flares. This is the Phoenix, arising with oscillating wings from the flames of the sixth World. Ezekiel's four-winged beings are Cherubims. They appear at the gateway to Eden, after Adam and Eve's expulsion, blocking their return, and on the cover of the Ark of the Covenant. The Ark's Cherubims define the space between Binah and Chokhmah, the space of prophecy. Moses was told to make golden cherubs for the Ark: these were the only images ever allowed in the *Tanach*. In the seventh

World, the Rectification of the broken Sefirot of Adam Kadmon creates the higher perfection of the multiple forms of the Partzufim.

In Sufism the same seven levels of cosmos and soul are present, stretching from the Nafs (Nefesh) to Akira (Yechidah). In surrendering your individuality to reach al-Lah, "walking to God", the tradition says you are re-individualised with one foot in God's world and one foot in the human world. So your full realisation is "walking in God", and acting from Divine Essence.

When man has reached Keter he will experience the "Chariot" vision of the Cherubim, whose holiness is represented in the cubic Holy of Holies of the Earthly Temple (the origin of the Islamic Kaaba, the cubic black granite shrine at Mecca). On the cover of the Ark of the Covenant the Cherubs spread their wing tips towards each other, leaving just a tiny gap across which the Spirit can flow. The Chayah matrix border features six Cherubic wings. The winged serpent is the origin of the Caduceus, a symbol of divinised human intellect. The twin serpents of the Caduceus are solar and lunar forces, which are also indicated in the Sabbath Star. It takes 26 hexagrams to establish World 6. Half of 26 is 13 a lunar number (13 weeks in a lunar year). Double 26 is 52, the solar number (52 weeks per solar year). The divine name of Tiferet is JHVH, which numbers 26, so Tiferet has both lunar and solar energies in balance – the androgyne. The number of "Son" is 52 (7) (Ben = Bet 2, Nun 50). The generation of the Divine Son of the World to Come is the final revelation of the seventh World diagram. This lies behind the role of Tiferet in acting as a mirror reflecting the Divine. The Sufi phrase "polishing the mirror of the heart" came from the Prophet Mohammad. Our egoic thoughts and feelings tilt the mirror away from the Divine image, which we cultivate by remembrance. We have to make real change in our lives, and not rely on faith alone.

Ezekiel's image on the Throne in the form of a man is the soul of the prophet in his likeness to God. This is Enoch transformed into Metatron, the lesser YHVH, who ascends the seventh Heaven of Aravot. Enoch and Elijah were taken up into Heaven. Elijah went up in a chariot of fire. Traditionally, others who also saw God were Isaiah,

Ezekiel and Rabbi Akiba – all Neshamah Masters in the sixth World. Rabbi Akiba came back, drawn by Chesed to serve the world.

Olam ha-Ba is where the soul engages in Shadow work. The concept dates back to the false Messiah Sabbatai Zevi whose mistake was to cross prematurely to the Other Side. As expounded by his main supporters Nathan of Gaza and Abraham Cardozo, the new doctrine involved redeeming sparks by descending into the realm of the shards, Jung's "realization of the Shadow". Gershom Scholem[18] summarises the concept that redemption is incomplete until the divine sparks have been released from the Kelipot:

> It is therefore left to the Redeemer, the holiest of men, to accomplish what not even the most righteous souls in the past have been able to do: to descend through the gates of impurity into the realm of the *kelipot* and to rescue the divine sparks still imprisoned there. As soon as this task is performed the Kingdom of Evil will collapse of itself, for its existence is made possible only by the divine spark in its midst.

The blue cherub at the head of the turquoise spiral stands for conscious individuality, in the lateral direction. The opposite red cherub at the head of the scarlet spiral is unconscious collectivity.

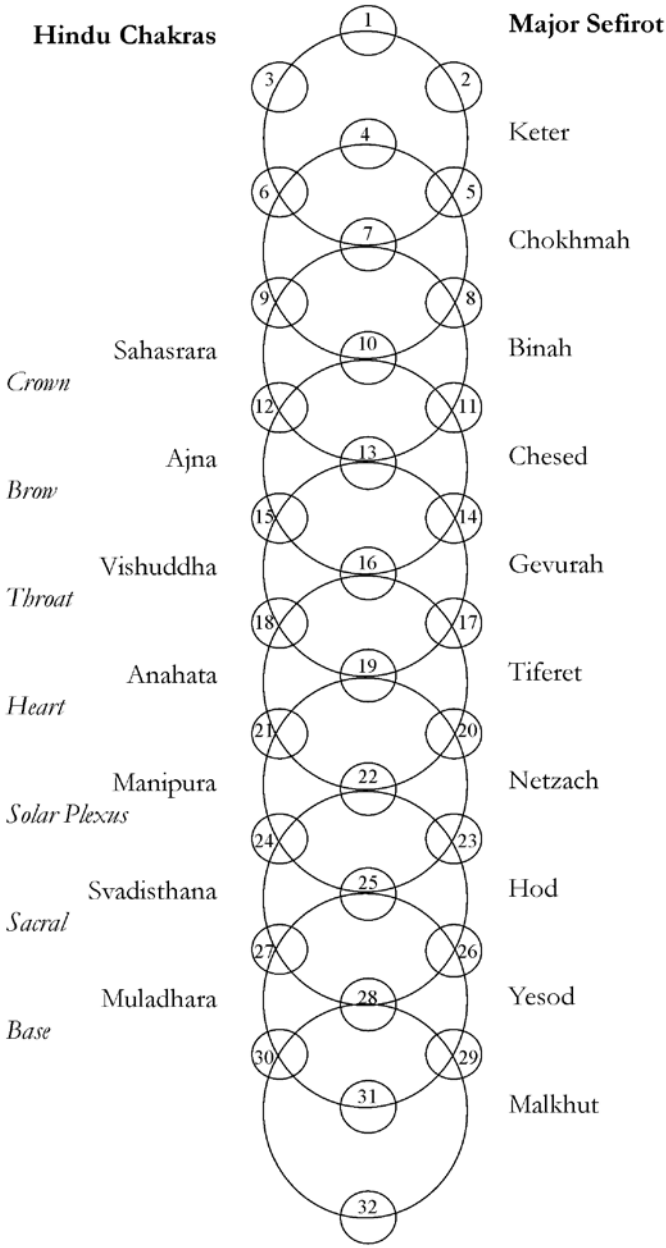
As there are three Double Cherub Trees, this can be interpreted to mean three ascending and descending redemptive processes one for each soul World. The Nefesh with the turquoise and scarlet double spiral Trees, the Ruach with the indigo and orange spiral Trees, and the Neshamah with the purple and lemon spiral Trees. Upon completion the Chayah soul is formed, and lifted by its wings, it enters the level of the Divine, as the Yechidah.

The rediscovery of the Sabbath Star Diagram is a quantum leap of understanding in our time, just as the rediscovery of the Ladder of four Worlds in relation to *The 32 Paths of Wisdom* by Rev Alan Bain was in the 1970s. The most hidden sacred geometry of Kabbalah has been made more fully available to us to inspire a new development of the tradition. Leonora Leet has taken us from a simple hexagram star to cherubic Double Spiral Trees in future Worlds, and her projections continue yet further, expanding into a series of new Worlds with the overall shape of a gigantic star. We are Light becoming Light patterns in Light, Eternally.

In the immortal words of T.S. Eliot, in "Little Gidding"[19]

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.
Through the unknown, remembered gate
When the last of earth left to discover
Is that which was the beginning;
At the source of the longest river
The voice of the hidden waterfall
And the children in the apple-tree
Not known, because not looked for
But heard, half-heard, in the stillness
Between two waves of the sea.
Quick, now, here, now, always -
A condition of complete simplicity
(Costing not less than everything)
And all shall be well and
All manner of thing shall be well
When the tongues of flame are in-folded
Into the crowned knot of fire
And the fire and the rose are one.

There follows some comparisons and consolidation of all the structural work covered so far, which, while admittedly complex, at last begins to cohere around self-evident consistency.



The Greater Sefirot and the Hindu Chakras

The listings below include the Ladder and Future Worlds system, the Leetian macrohexagrams of the Spiral Tree, and the corresponding Hindu Chakras. Although it should be borne in mind that the Yogic seven chakra system may be aiming for soul annihilation on its return to Source, whereas the three extra dimensions of the ten Kabbalah Sefirot are aiming for an individualised absorption of soul into the Light of Ein Sof.

Path 28

In Asiyah, Making, we find the Nefesh soul crowning Greater Malkhut and the first Leetian central macrohexagram of Malkhut, corresponding to the unconscious, an expansive group soul. REM state dreaming.

This is the Hindu Muladhara (Base) chakra where Kundalini is coiled.

Path 25

Also Nefesh in Asiyah, crowning Greater Yesod, is the first Leetian lateral macrohexagram of Yesod corresponding to the lower ego, sexual instinct and body regeneration.

This is the Hindu Svadisthana (Sacral) chakra and is located at Path 25.

Path 22

In Olam ha-Tikkun, Rectification, the 5th World, we find the Ruach level of soul, and the Leetian lateral macrohexagram of Hod, crowning Greater Hod, a centering of spiritual being.

This is the Hindu Manipura (Solar Plexus/Hara) chakra.The Ruach Master is oriented earthward.

Path 19

Also Ruach in Olam ha-Tikkun, the Leetian central macrohexagram of Netzach is where we learn to serve others and build a level of immortality: the reincarnating soul body (Gilgul). REM state imagination.

The crown of Greater Netzach is the Hindu Anahata (Heart) chakra.

Path 16

We are now entering the 6th World, Olam ha-Ba, World to Come, home to the Neshamah level of soul.

We start with the Neshamah **heart** *level defined by Leetian lateral macrohexagrams Tiferet, Gevurah and Chesed. Character building takes place here firstly by expanding the heart in Chesed, then harmonising and centering in Tiferet,*

and then disciplining and purifying the soul in Gevurah. The Neshamah Master has a heavenward orientation. The Divine Personality of Ze'ir Anpin is completed and is concerned with Providential government of life on earth.

The Neshamah **mind** *level comprises Keter, a Leetian central macrohexagram, Chokhmah, and Binah, Leetian lateral macrohexagrams which are all interpenetrating.*

The crown of Greater Tiferet is the Hindu Vishudda (Throat) chakra.

Path 13

In Olam ha-Matkela, the World of Balance, we have the lower half of the 7th World, which is the Chayah level of soul. Soul mating happens here. The Cherubic forms appear here above the spiral Tree in Aravot; they are responsible for processes of redemption via Shadow work involving entering the Red Spiral Tree which together with the aspiring Turquoise Spiral Tree makes a Double Spiral Tree. In Kabbalistic myth, the blue Cherub at the top throws the soul to the scarlet cherub at the bottom which dislodges the Shadow elements repressed in the soul. The chastened soul is then thrown back up to the Keter of the Turquoise Spiral Tree.

On the Ladder, Path 13 is the crown of Greater Gevurah and the Hindu chakra Ajna (Brow).

Path 10

The soul level of Yechidah in the World of Balance. This level of enlightenment is fleeting and rare.

The minor Tiferet in Olam ha-Matkela marks the boundary of the Or Ein Sof.

The crown of Greater Chesed, is the Hindu chakra Sahasrara.

Path 7

The Yechidah soul level which is unified with Or Ein Sof. It is Biblically described by Enoch's transformation into the divinised Metatron. The Da'at of Olam ha-Matkela.

The crown of Greater Binah is the Light above the Sahasrara chakra. Soul dissolution in Yoga.

☼

If you wish to make further comparisons with a selection of spiritual systems of today, the following tables are a convenient reference.

Ladder Paths	Hindu Chakras	N. Hagger's 12 levels of consciousness	K. Wilber's altitudes	Soul levels in Kabbalah	Christian
7				Yechidah	Metatron
10	Sahasrara Crown	12 Cosmic (unity) Fire or Light	Clear Light UV	Yechidah Chayah	Cosmic Son, Christos
13	Ajna Brow	11 Transpersonal, Paranormal	Violet Indigo	Chayah Neshamah	Holy Spirit
16	Vishuddha Throat	10 Unconscious monitoring 9 Higher intuitional and imaginative	Turquoise	Neshamah	Individual Spirit
19	Anahata Heart	8 Higher rational 7 Objective	Teal	Ruach	Soul
22	Manipura Solar Plexus	6 Self-consciousness 5 Awakening	Green (Yellow) Orange	Ruach	Soul-Ego
25	Svadisthana Sacral	4 Waking sleep 3 Drowsiness	Amber Red	Nefesh	Ego/Vital Soul
28	Muladhara Base	2 Dream sleep 1 Deep sleep	Magenta IR	Nefesh	Vital Soul

Ladder/Chakras/Soul Levels/Levels of Consciousness

The table above, and the one below, universally integrate meticulously researched definitions of levels of consciousness and soul-spirit compiled by spiritual philosophers. Kabbalah represents them and provides a map.

Ladder Paths	Theosophy	Stephen Gilligan	Human Givens
7			
10	Divine Soul		
13			
16	Spiritual Soul		Observing Self
19	Higher Human Soul	Generative consciousness *Integrated left/right hemi-spheres*	Observing Self
22	Lower Human Soul	Primitive consciousness, "We" *Creative unconscious*	Right hemisphere
25		Ego, "I" *Quantum field of possibilities*	Left hemisphere
28	Vital or Astral Soul	Somatic consciousness *Animal intelligence, emotions*	Sufi Commanding Self, instincts

The deepest truths of the Tree stem from the functions of Da'at. As Psalm 10 has it:

> *Be still, and know that I am God*

Da'at, Knowledge, had never been adequately implicated in the creative process before the work of Leonora Leet which shows the beautiful way Trees are formed round the central generative point of Da'at in the sacred geometry of the hexagram. Da'at is not a Sefirah because it is the total essence of the Tree of Life and of what lies outside it. Keter opens to it and acts as a focusing point on the influx, which descends into Chokmah, from where it is channelled into creation via Binah, and so on down the Tree, following the Lightning Flash.

Leet[20] has this to say about the status of Da'at in her Sabbath Star Diagram:

> The Sabbath Star Diagram provides two different explanations of the special ontological position of Da'at, Knowledge, one related to the traditional Tree and one to the Spiral Tree. In the first case it shows Da'at to be the centre of the underlying Sabbath Star Diagram and so to be associated with its source rather than, as with the ten Sefirot, one of its manifestations. In the case of the Spiral Tree… the diagram gives to the element that can be identified with Da'at the peculiar form named a Bohu [emptiness] that seems perfectly to convey its ambiguous status, both in and out of the Tree. But what the inclusion of this Bohu in the Spiral tree can tell us is that any presumption to ultimate Knowledge on the part of the creation is empty, that such knowledge is not even within the provenance of Keter, which must be considered the Crown of *cosmic* knowledge… Keter would seem to contain the laws of cosmic creation, of the finite, and beyond the matrix border, Da'at, the laws of the Infinite… The placement of the macrohexagram signifier of Da'at beyond the limit of the finite cosmos… also indicates that such knowledge is beyond both the Partzufim and the Neshamah Master, beyond even the hosts who minister before the Throne and experience Devekut. It is Ein Sof's alone.

Divine consciousness, which both precedes the creation of the universe, and flows through it, was thought by Swedenborg to be an

indivisible complex of power, wisdom and love. It is present in Kabbalah as the universal creative axis of all Worlds. To the human looking up, Da'at is a channel for our personal awareness to tunnel deeper into reality. Mystical states use the pattern-matching properties of the REM state, in an eternal NOW moment which accords with the meaning of Da'at as "know time".

Eckhardt Tolle[21] has based his spiritual philosophy entirely on the Now:

> Life is now. Now is the only point that can take you beyond the limited confines of the mind. It is your only point of access into the timeless and formless realm of Being… Spiritual masters of all traditions have pointed to the Now as the key to the spiritual dimension. "Take no thought for the morrow…" "Nobody who puts his hand to the plow and looks back is fit for the Kingdom of God." "Consider the lilies…" The whole essence of Zen consists in walking along the razor's edge of Now – to be so utterly present that no problem, no suffering, nothing that is not who you are in your essence, can survive in you.

In *Godhead,*[22] Griffin and Tyrrell provide us with a beautifully precise description of mystical enlightenment which inadvertently gives us a fine definition of the relationship between Da'at and The Supernal Triangle as they impact upon the ascending consciousness:

> Enlightenment, gnosis or wisdom… is what occurs when a human being has developed the capacity to sense the connection to real love as a living presence within themselves. Through compassion, they sense their connection to the One, the ultimate principle. But that's not the ultimate state; it is just an indication that the first connection has been made. You can be enlightened without having developed sufficiently to experience that ultimate state which actually involves becoming one with the trinity: another stage beyond enlightenment.

Da'at is our personal kenosis, just as God emptied himself to make room for the creation. We have to empty ourselves of ego and let go so we can be filled from the Spirit. Using our spark of Divinity we attune to the Spirit beyond, which is a tangible shift of focus, and this Light entering us enables us to integrate our personality.

Worch,[23] in his beautiful spiritual exploration of the Passover rituals, explains Da'at in the context of the Egyptian exile of the Jews which is really a spiritual malaise afflicting everyone at all times – an Exile of Knowing, which is a lack of intimacy in our lives caused by a host of problems like addictions, OCD, depression, and anxiety. Worch expands on our Exile of Knowing in relation to our eternal battle with evil:

> Of all the trees in the Garden of Eden, one was forbidden to Adam. In the text of Genesis (2:9), it is named the Tree of Knowledge of Good and Evil, the Tree of *Da'at* of *Tov* and *Ra*. In the simplest of terms, eating of the Tree of Knowledge precipitated a crisis in the world – it became and remains impossible to separate good and evil absolutely. Since the time of the eating, good and evil are mingled, confused and often indistinguishable. An example of the confusion that prevails: In Germany between the years 1933-45, cruelty toward animals was considered a heinous crime, and progressively harsher laws were passed to punish it. What can one say to such a statement? Is any part of it good or bad? Is the good not inextricably confused with the evil?

Worch goes on to reveal another crucial insight:

> The Hebrew word *Da'at* translates as "Knowing". Nevertheless, everywhere in literature this word is accepted as having other meanings. In the broadest sense, where heaven and earth meet is *Da'at* – Knowing. Where man and woman meet is *Da'at* – Knowing. Where the past and future meet is *Da'at* – Knowing. Knowing is the place where inside meets outside. *Da'at* – Knowing is the inside of the outside.

The Exile of Da'at only begins when we are "confused about the very fact of our confusion." And the healing of this cosmic wound can only come about through the separation of good and evil through discernment, which spans human history. The Exodus from Egypt is a paradigm of this discernment process which concerns our lost ability to experience deep intimacy. There are three levels of this intimacy: self, other and the Presence of the Divine. The highest level concerns the loss of our capacity to become vehicles for the Shekhinah – Divine Presence.

O love, O pure, deep love, be here, be all.
Worlds dissolve into your stainless, endless radiance.
Frail living leaves burn with you brighter than cold stars.
Make me your servant, your breath, your core.

Rumi (d.1273)

May we never give up hope, whatever the terrors, difficulties, and obstacles that rise up against us. May those obstacles only inspire us to even deeper determination. May we have faith in the undying love and power of all the enlightened beings that have blessed and still bless the earth with their presence. May the visions of so many mystic masters of all traditions of a future world free of cruelty and horror, where humanity can live on earth in the ultimate joy of union, be realised through all our efforts.

Andrew Harvey (1994) *The Way of Passion*

Evil is a necessary feature of any realistic account of the structure of the cosmos.

"All existence is God." R. Moses Cordovero (1522-70), Safed Master

In our psyches our faults lie in one of two directions: chaos or emptiness. The effects of emptiness include neurosis and nihilism; psychosis and terrorism are chaotic. Kabbalah emphasises the Middle Way.

Religious communities are not all naïve about human nature. Of Christianity, David Bentley Hart[24] says:

Christians have no choice but to continue to believe in the power of the gospel to transform the human will from an engine of cruelty, sentimentality, and selfishness into a vessel of divine grace, capable of union with God and love of one's neighbour… They ought not to surrender the future to those who know so little of human nature as to imagine that a society "liberated" from Christ would love justice, or truth, or beauty, or compassion, or even life. The Christian view of human nature is wise precisely because it is so very extreme: it sees humanity, at once, as an image of the divine, fashioned for infinite love and imperishable glory, and as an almost inexhaustible wellspring of vindictiveness, cupidity, and brutality. Christians,

> indeed, have a special obligation not to forget how great and how inextinguishable the human proclivity for violence is, or how many victims it has claimed, for they worship a God who does not merely take the part of those victims, but who was himself one of them, murdered by the combined authority and moral prudence of the political, religious, and legal powers of human society. Which is, incidentally, the most subversive claim ever made in the history of the human race.

Owing to the troubled and persecuted exile of Jewish communities, a lot of their philosophy explores the nature of evil. Four traditional views emerged which are not entirely exclusive. The philosophical view, derived from Hellenistic sources, sees God as purely good, and evil as separation from God, or alienation from the Good, the soul becoming ensnared in lifeless Matter. Another view sees evil as instrumental in God's governance, His left hand, Gevurah, which punishes evil-doing or tests humanity with temptation. The structural view sees the God-given potential for evil in humans activated by them through greed or selfishness, misusing freewill. The Dualist position is that evil has an autonomous existence in God's creation, activated by a primordial catastrophe, and is maintained and empowered by human perversity which diverts divine energy from its proper purposes. This evil may be eradicated in the future.

Evil occurs when Chesed and Din are out of balance. Rabbi Isaac ha-Kohen said that former worlds of pure evil (linked with the seven Kings of Edom in *Genesis* 36) were destroyed, but the current World contains a mixture of good and evil. In fact he says there were separate emanations below Binah of the seven Sefirot of good, and the seven Sefirot of evil, producing world dualism from the actions of God's right and left hands. This view fed into *The Zohar*, and influenced R. Isaac Luria's philosophy of the Shevira, or breaking of the divine vessels below Binah to create the Kelipot or shells which obscure the Divine Light in our world. Luria, who worked in Safed with Cordovero from 1569 for the three years until his death, took the origin of evil right back to the moment when Ein Sof withdrew His Light in an act of self-contraction, the Tzimtzum, to create a space characterised by Din, the capacity to receive, without which the Universe could not be started. So this primal limitation is the primitive origin of the Sitra Achra, something other than the unlimited Good of God. This is

logically necessary, as if the creation were not less than God, it would remain unmanifest - as God. Luria places human beings at the centre of the Rectification of the Universe, as their duty is to practise serving and loving God and others with joy so as to lift the scattered divine sparks from the realm of the shells back up to the realm of holiness, reunifying what should not have been separated. Luria's intellectual approach was balanced with a more effusive and celebratory devotional life exemplified by Polish Master the Baal Shem Tov who founded the Chassidic movement, worship in dance and song.

Human choices operate through either the arc of ascent or of descent, how we use our knowledge to advance evolution or to lead any part of it back to a previous phase, devolution. The ego can become bloated, and society can become corrupted to favour an élite, and both actions are evil. The process of Limitation (Din) is not in itself evil as it is merely structural, and everything needs a boundary. Actual or Positive Evil requires human beings making selfish choices, feeding energy to the Powers of the Left Side. Good is to serve the living Spirit of cosmic creation; evil exits in many forms derived from egoic pride, allowing ourselves to operate in a state which can be called the ego delusion of self-sufficiency, exiled from intimacy with Reality.

So, Kabbalah has complex notions which are endlessly arguable. They boil down to this. Evil's roots are traceable as far back as Atzilut, and they are based on duality and multiplicity. Evil became prominent in third World of Yetzirah with the breaking of the Sefirot (Shevira) at and below Chesed (with or without a second creation) and the Fall of souls into matter in the fourth World of Asiyah. Man's two inclinations of Yetzer ha-Tov (good) and Yetzer ha-Ra (evil) are played out in Asiyah. This antipathy climaxes in the cosmic battle between Israel and evil (Gog and Magog) - the Apocalypse in the fifth World of Messiah. The work of Tikkun is to return the sparks of divine light trapped in matter and human souls to God. Evil removed, harmony prevails in preparation for the sixth World: The World to Come. The sixth World can return Spiritual Masters to the Earth, but the seventh World moves into the eternal Spiritual Bliss of Ein Sof.

All evil which is not nature's randomness stems from the ill-will of humans. Nature presents us with a creation-destruction duality. We are

faced with the ugly business of living creatures eating other living creatures, but this is ecology and material re-use in the service of evolutionary diversity. Human ill-will is of another order as the 20th century amply demonstrated, and it was the Jews who bore the brunt of its unthinkable over-development, and the callous industrialisation of evil. Formerly, Israel had inadvertently given birth to three world religions all beginning with Abraham and his pact with God. And now in the 21st century the Kabbalah can make a major contribution to the development of a Universalist world religion. My own understanding of this goal points to a unification of the insights drawn from such philosophic sources as are treated in this book: Leonora Leet, Rev Alan Bain, Nicholas Hagger, Ken Wilber, Joe Griffin and Ivan Tyrrell.

When the widespread evil of human life is critically examined, a clear definition is required. Here is that of psychologist Philip Zimbardo:[25]

> Evil consists in intentionally behaving in ways that harm, abuse, demean, dehumanize, or destroy innocent others – or using one's authority and systemic power to encourage or permit others to do so on your behalf.

The idea of evil of every sort has become "banal", a term coined by Hannah Arendt; but this term never applies to the actual evil deeds themselves, expressed in war, and in all forms of malevolence towards people; and towards animals, plants, and the Earth itself. Such evil stems from the lower functions of the personality, at Yesod. "Lead us not into temptation, but deliver us from evil" is the relevant part of the Lord's Prayer. In Yesod we can become stuck, egotistical, malevolent, and fail to strive for noble goals. The truly immense contributions of Jewish intellectuals in all fields of endeavour have not insulated them from becoming the victims of the projections other people's Shadows. A scattered people without a homeland until 1948 were easy targets for scapegoating by the unenlightened during four millennia.

Hitler's vile Holocaust was not a creation from nothing. It had a long, dark emanation. The deep shadow of racial scapegoating, with absurd lies and libels, had spread across the globe, and so the final apocalyptic acts cannot be laid at the bunker of one evil man. Culpability was widespread, and so was its concomitant guilt. The full acceptance of

the ultimate in horror took decades to mature. Even now, and always, it remains impossible to look it fully in the face, and countless broken mirroring shards of war, delusion, hate and indifference distract our focus as they jostle for moral disapprobation.

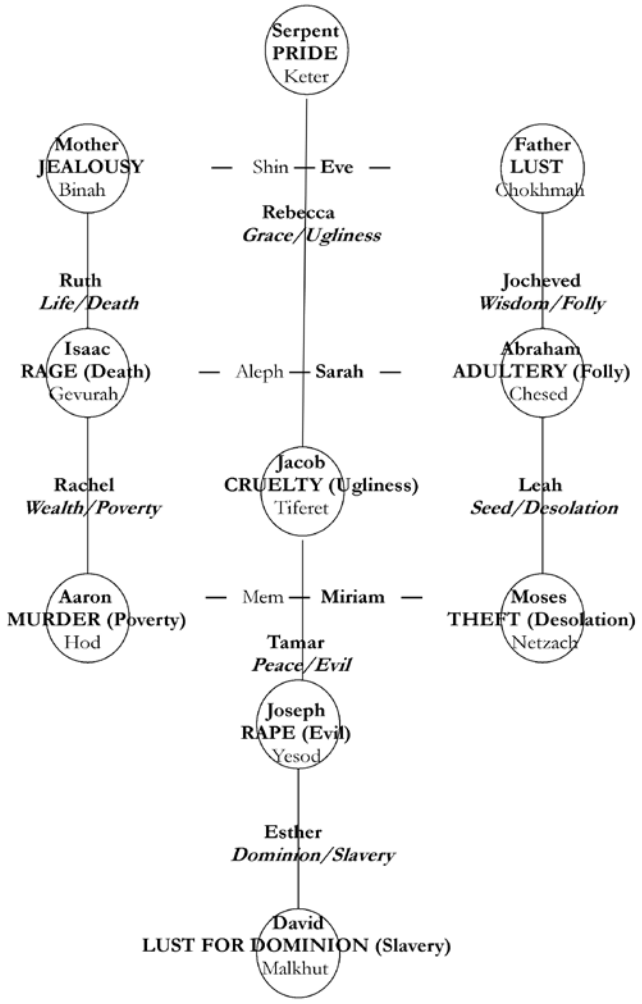
As the nadir of human history, the Second World War also marked a speeding up of new developments in consciousness. All major conflicts have to be resolved by moving to a higher level. A global reach, and a cosmic expansion of awareness became the universal backdrop to each particular cultural expression. The speed of change is disarming. The information revolution provides a great flood of stimuli, but few means of evaluation or sense-making. The individual is adrift in this sensory bombardment. The old certainties had to be washed away with the tide; the new certainties are still beyond the horizon.

The Kabbalistic myth of refining the individuality with an ultimate goal of divinisation has the ring of truth about it which all lesser or more partial truths lack. The human psyche requires our fullest attention as it is therein that everything happens. The imaginative sweep, the creativity and the love have to be discerned and promoted against the short-falling of delusion, credulity, malice, greed and entitlement. Personal responsibility has to be shouldered for the inevitable outcomes when love is worn away in the context of deprivation and depravity, and when the Commanding Self raises its ugly head and takes charge. We all have much work to do if things are ever to be put right.

However, in Kabbalah today, post Holocaust, there is a felt need for a more robust spiritual representation of the dimensions of evil. The usual Kabbalistic urge to map reality has led to the Tree of Darkness which Hershy Worch includes in his *Sefer Yetzira*, where it is set against the familiar Tree of Light. It stems from the Rabbi Tzadok ha-Cohen of Lublin who said arrogance is the root of evil, and who describes the architecture of the Sefirot of the Dark Side. Pride at Keter is depicted in the Bible where the serpent says: "You will be like Gods." Pride is also considered a vice of Tiferet, which is Keter on a lower arc. Isaiah[26] reads: "I am the Lord… I make peace and create evil." This is an astonishing Biblical declaration that evil and good were both put forth by God in the beginning. Elohim is a plural noun, Worch says, because it already contains both aspects of "face and backside". Evil, he says, is

not due to shattering of vessels, nor to disconnection from the Source… "Rather, God created everything with a face and a backside." Elohim implies a God who can be seen, but the backside is hidden and can only be seen when we turn away from Spirit.

Whichever way we view it, there an inescapable duality at the cosmic level, which plays out in human consciousness as good and evil. Spiritual beings are thought to be operative in the promotion of both sides and not just one of them – angels and demons both exist, and both play into the psychology of humans. I believe it is the process of duality in the universe which enables a conscious species like the human to conceive and express evil. There are examples of duality at all levels of life, starting with the cell. It has tiny processes of construction serving the human DNA, and incursive processes of chaos stemming from viral chunks of rogue DNA. But at that level of consciousness it cannot be attributed to freewill. No more can a rock thrown from a volcano that results in a person's death, be thought of as an evil act. Only humans with freewill can act with evil intent. The concept of the Sefirot having both a "face" of Light and a "backside" of Darkness is a simplification, perhaps, but also a deepening of the idea of evil. It is illustrated below:



Hebrew Archetypes on the Tree of Life

In this arrangement, a composite diagram drawn from Worch's Sefer Yetzirah, *the Matriarchs are linked to the moral aspects of humanity's struggle, the Patriarchs are linked to the Sefirot, and overlaid is the Tree of Darkness – evils related to the averse aspects of the Sefirot. The diagram shows that human pride is the origin of evil in our world. This could explain why T.S. Eliot said that "humility is all". If we enter the dream of infallibility, we shall awaken to the hell of our own creation.*

Darkness and light are fundamental to the cosmos. There are black holes consuming worlds, and there are "white holes" or nebulae of cosmic creativity. And there is 96% of the mass of the universe still unaccounted for. In *Godhead*, Griffin and Tyrrell say that "there are beings that are evolving – *constructive* – and beings that are devolving – *destructive*. If we are right, this is a necessary process. You can't have one without the other. No universe would exist otherwise." There are human and spiritual beings which are on the upward trajectory or on the downward trajectory by necessity at this stage of evolution. This view also supports the reality of Satanic as well as Divine spiritual beings trying to influence the human world of action. In Leonora Leet's cosmic vision, it should be pointed out that the future contains Worlds where the need for evil has been expunged as the Universe approaches its purposeful culmination. Her cosmology adds teleology, and a transcendent Divinity, to some other models which are fully self-sufficient and without a Divine plan.

Good is a relationship of love, with actions that stem from love. If we hide from the light, we act in shadow. Love propels humans onward and upward. Evil opposes evolution, but is part of the necessary opposition or challenge required by our freewill.

Modern genetic science is a corrective to the stupidity of racial hatred, as it shows us the deep uniformity which underlies the superficially different races of humans. *Cultural* differences, however, are very marked. But, it is worth bearing in mind that, in the Universalist vision of Nicholas Hagger, the forward thrust of evolution *and* the drive for self-improvement are derived from the Light actively working through the DNA molecules in the cells of living organisms, including us.

By fully and openly acknowledging our inner conflict, the Jewish tradition has a strong claim to psychological realism. To aid us in the struggle between these two urges, we have good parenting and teaching, spiritual praxis, religion, social support, and the ultimate moral dimension of the universe, which has a purpose.

Entropy and life: The universe may be moving towards chaos, in line with the Second Law of Thermodynamics, but life is a highly ordered process within the entropic matrix. In the cosmologically brief window

of time when life such we know it has been possible, there has been time enough for the Universe to become conscious of itself. That is its goal and function, and conscious life is its purpose and meaning. The success of the experiment hinges on our human ability to grow in wisdom, love and power, and hold them in balance. If we fail, so does the Universe. If we succeed, it is likely that perfected humanity, perhaps alongside some other unknown highly conscious species, will complete the teleological programme and reach a final reunification with The Eternal. The remnants of the universe can cool to a formless soup of nothingness at its outer reaches and be reabsorbed, having fulfilled its function.

As Jewish novelist Howard Jacobson observed ruefully: "We are delivered, warm from the kiln, into our own hands."

In the wake of the 20th century wars and genocides, and an apparent absence of a loving God, how do humans now learn how to make moral decisions? The Kabbalah of the West has found the following attributions of vice and virtue to be most useful in consciously developing good character:

Sefirah	**Virtue**	**Vice**
Keter	Godliness	Pride
Chokhmah	Goodness	Evil
Binah	Silence	Avarice
Chesed	Humility	Tyranny
Gevurah	Courage	Cruelty
Tiferet	Devotion	Pride
Netzach	Unselfishness	Selfishness
Hod	Honesty	Dishonesty, cynicism
Yesod	Independence	Idleness, illusion
Malkhut	Discrimination	Materialism

It has been said that some old certainties began to return after Pope John 23rd issued what now seems like a tempered apology to the Jews for the Holocaust at the 2nd Vatican Council of 1962. The controversial document is *Nostra Aetate*:

> True, the Jewish authorities and those who followed their lead pressed for the death of Christ. The Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures. All should see to it, then, that in catechetical work or in the preaching of the word of God they do not teach anything that does not conform to the truth of the Gospel and the spirit of Christ. Furthermore, in her rejection of every persecution against any man, the Church, mindful of the patrimony she shares with the Jews and moved not by political reasons but by the Gospel's spiritual love, decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone.

In every human life, we face stark choices between skepticism and supposed personal freedom on the one hand, and morality and deeper human values on the other. If our attitude does not change in the direction of repentance, Teshuvah in Hebrew, we will not escape our own errors and their consequences. Teshuvah, according to R. Steinsaltz denotes a "return" to God, a "turning about" or a "turning to", and a "response". Repentance allows for a change in the *significance* of our past actions. He adds:[27]

> Remoteness from God is, of course, not a matter of physical distance, but a spiritual problem of relationship. The person who is not going along the right path is not farther away from God but is, rather, a man whose soul is oriented toward and relating with other objects. The starting point of repentance is precisely this fulcrum point upon which a person turns himself about, away from the pursuit of what he craves, and confronts his desire to approach God; this is the moment of conversion, the crucial moment of repentance.

Rev Alan Bain also addresses our personal responsibility for our actions:

> Who is to blame for the evil conditions and events which continually take place? The atrocities and horrors of this or that war in this or that part of the world? The rape and torture of women and children? The ever-increasing ability of human beings to devise "better" ways and means of inflicting the greatest possible agony upon each other? What kind of God, many people ask, created such a world for us to inhabit? The answer is, of course, that no kind of God did any such thing. We have created these conditions ourselves, and it is *our*

> responsibility to change them. For each one of us, the only change we can make practically is a change within ourselves. It is easy to see that this or that world leader, dictator, politician, political movement, etc., is to blame for this or that condition or sequence of events. It may be that the blame we so readily apportion truly belongs where we allocate it, but *allocating blame does not change things.* As long as there are human beings ready to perpetuate such evil, and other human beings who are willing to allow it to take place, then it will continue as it has done for centuries. If we are honest with ourselves as individuals, we will acknowledge and recognize that we all, each one of us - and especially ME - has the capacity for evil, possibly as great as the most evil person in history. If we have any hope at all of changing the world order, then the first and most practical place to begin is on our own doorstep, that is with ourselves.

Kabbalah includes a moral dimension in the Universe and a Divine Desire which is not an attitude of indifference. The apparent indifference arises because there is indeterminacy at the lower levels, but it is countered by an order principle operating at the higher levels. Equally, there is destiny operative at the large timescale, and freewill in the short-term. The Judeao-Christian approach is that God loves the world, and human lives have a high purpose – our spiritual growth can set the Universe straight.

To further explain the Tree of Darkness and its deeper resonances, we turn to the *Tanach* to provide rich storytelling to illuminate human character and virtues as well as the Providence of God. Here we briefly summarise the symbolic and universal messages of the Patriarchs of each Sefirah, together with the evils attributed by the Tree of Darkness. We follow them down the Tree.

The **Father** (Abba) and the **Mother** (Imma) have predominant vices associated with them – lust and jealousy respectively.

Abraham, the father of the nation of Israel, is related to Chesed because of his great love of God; his faith in God. Leet [28] says: "If man fell through Adam's disobedience, it is through Abraham's patient yet ever eager obedience, supported by his pious questioning of his doubts, that the promise of God's blessing is restored to all mankind. In this new covenant of Grace, Abraham becomes the true father of mankind

in its quest for the redemptive life." Of the three major personality types in Genesis, Abraham's is that of righteousness.
Evil attribution: Adultery (which, it could be argued, Abraham did commit with Hagar, Sarah's maid, who, as his "second wife" bore him Ishmael.)

Isaac, Abraham's son, fathered miraculously by a man of 100 years, and a mother of 90, is placed on Gevurah because he lived his life with strict discipline. He is the only man referred to in Genesis as having meditated. His early experiences of sacrificial fire left him with a reverential fear of God, and this led him to live a peaceful life, a holy man twice blessed by God. He married Rebecca and their son was Jacob.
Evil attribution: Rage (Isaac may have felt this reflecting on his father's willingness to sacrifice him; also, he was quarrellsome with the Philistines over wells)

Jacob personifies the personality type of *un*righteousness. He started out with a sense of entitlement, using trickery to gain prestige, but then learned through Providential events, that he was dependent on a source of power beyond himself, and this proved purgative. After his dream of the Ladder reaching from Earth to Heaven, he announced, "Surely the Lord is in this place; and I knew it not." He demanded a blessing from God and wrestled with an angel, which signifies a transformative moment, after which he was renamed Israel ("He who prevails with God."). His spiritual attainment places him on Tiferet.
Evil attribution: Cruelty (denying his brother Esau his birthright)

Moses exhibited great power in leading the Israelites to freedom from Egypt and communing directly with God, receiving the law, and the forms of worship. He lived with humility, and feeling, hence Netzach.
Evil attribution: Theft (taking goods from the Egyptians when fleeing, and other's lands following Exodus)

Aaron, Moses and Miriam's brother, is linked to Hod as a result of his eloquence as High Priest.
Evil attribution: Murder (God's anger that Aaron fashioned a golden calf for the Israelites to worship in the name of El, while Moses was on

Mount Sinai, did not afflict Moses, but led to the deaths of 3,000 Israelites)

Joseph, Jacob's son personifies the personality type of *self*-righteousness. His riches were all gained at other's expense, and his status was acquired by aligning with the nearest power sources. God spoke to him through his dreams and promised him a life of power and influence, which was granted to him because of his integrity. He was falsely accused of a sexual liaison with his Master Potiphar's wife, whose scorn had been aroused by his self-righteous rejection of her. Joseph therefore stands for the mastery of sexuality. He restored his place with the Pharoah with his dream interpretations while imprisoned. Placed on Yesod, the ego, Sacral chakra of sexuality, and the centre of the REM state in which we dream.
Evil attribution: Rape (Falsely accused, he exhibited mastery of the sexual impulse)

Malkhut is associated with **David,** the warrior King and writer of Psalms who ruled from 1010 to 970 BCE. He was righteous, or, if not, repentant. His strength was in God. He was succeeded by his surviving son Solomon who built the first Temple.
Evil attribution: Lust for Dominion (He fought many tribes to build his Kingdom of Israel)

Let us now examine the Hebrew Matriarchs and the associated universal moral dualities they exemplify. The matriarchs are linked with the seven vertical paths, and the seven virtues from the *Sefer Yetzirah* listed in italics. We follow them up the Tree.

Esther was a Queen who exhibited faith and patience; she exercised *Dominion* over herself and rose above her humble beginnings. She became an instrument of Providence in saving her people.

Tamar, who resorted to unethical means (disguising herself as a prostitute so as to get pregnant) to establish her right to conceive a child (who would be an ancestor of King David) stands for the *Peace* or balance between the Good and Evil Desires; and how good can emerge from apparent evil.

The *Seed* of **Leah** is divine Providence and redemption through faith. She was the less loved co-wife of Jacob and bore him many sons. Jacob's twelve sons founded the twelve tribes of Israel.

Rachel, sister of Leah, was deceived by her father who tricked Jacob into marrying Leah, so Rachel had to share her beloved husband with her sister. The lesson concerns the forgiveness of others versus the pain of unresolved bitterness; the garnering of spiritual *Wealth* and knowing the things of real value.

The *Wisdom* of **Jocheved** is trust in God. She prepared the basket to float her son Moses on the Nile, which saved his life, and prepared him for power by being adopted by the Pharoah's daughter, through Providence. She was also the mother of Aaron.

Ruth finds spiritual joy in *Life*, and exhibits loving kindness in putting the wellbeing of others ahead of herself. When widowed, she devotedly loved her mother-in-law, showing piety, fidelity and humble service. Despite Keats's Ode to a Nightingale, she was actually joyful amid her "alien corn". She married the loving King Boaz.

The *Grace* of **Rebecca** transmits God's Desire. She was the wife of Isaac and the mother of the twins Esau and Jacob who represent opposing natures: egoic versus spiritual. She had the Tiferetic quality of Rachamim – compassion.

The three Mother letters when placed on the horizontals indicate the transmutation of Fire, Air and Water into the three major desires of passion (head), love (heart) and lust (abdomen). Shin, Fire, is linked to **Eve**. Alef, Air, is linked to **Sarah**, wife of Abraham and the only woman to whom God speaks directly in the Bible, to announce a miraculous birth (Aleph backwards, pele, means miraculous). Her response to the news was laughter. Mem, Water, is linked to **Miriam**, Moses' elder sister who floated him in the Nile for protection. She later became a prophetess and leader of the Israelites in their breakaway from Egypt, side by side with her brother Moses. She was temporarily plagued with leprosy when she tried to usurp Moses. As the people journeyed to the Promised Land through the desert wilderness of Zin,

Miriam died and, after her death, God opened a spring of abundant water at that place, called Meribah.

Evil and good exist is a state of tension, held periodically in balance.

In the words of Adin Steinsaltz:

> Everything that is not in the right measure, that relates out of proportion to a situation, tends to be bad. / The good is thus that which is contained within proper limits, and the bad, that which breaks out and goes beyond these limits; and it does not matter whether this exceeding of boundaries is positive or negative, restrictive or excessive, whether refusal of affection or even generosity in love. And, in fact, this need for balance is true of every living organism; each cell in the organism has a certain form and a fixed rate of growth; and whenever its form is distorted or its growth exceeds what it should be, the result is pathology. The evil in the world is just such a bursting of bounds, that which allows for the existence of parasitic and injurious factors.

Could equilibrium, as in the Pillar of Equilibrium, be the central idea which unites man and the Universe? Is balance the ground of morality? The Universe is incredibly fine-tuned to permit the evolution of life and consciousness, and human beings are also fine-tuned to operate best in the Middle Way of behaviour. Our moderation minimizes our suffering and that of others. The Central Pillar of the Tree of consciousness calls for continual balancing. Spiritual philosopher Rita Tremain says:

> The Middle Way, where everything tends back towards the centre, is the balance of nature, it's we human beings who resist balance by trying to impose our will on the world. We don't have enough faith to trust to the beneficence of the universe, and of course we think we know what is best for us. And yes, if we arrive at a moral compass it will draw us back into balance because our will then does not lead us astray in order to satisfy illusory desires. But first we have to let go of our egotistical pursuit of the intellect, as if that were the best part of us. We have placed far too much emphasis on intellectual achievement in the West, at the expense of balance and equilibrium.

The Middle Way is always the best solution. Rudolf Steiner, the Austrian Seer, identified two spiritual distortions which result in manifest human evil. One is rank materialism which he called Ahriman, the other is a sort of spiritual materialism or airiness which he termed Lucifer. True spirituality is neither of these. It is a creative balance between the constricted material particle and the prideful spiritual wave. Harmony is a composite like the quantum wavicle.

The Kabbalah gives us a template of equilibrium in the universe which human consciousness imitates – hence moral codes which all share a notion of return to the Middle Way, and Aristotle's Mean. As the Universe hovers between creation and destruction, humans too are highly tuned in terms of what enables us to live a good life, and this balanced tuning applies on all levels: natural, physical, emotional, mental and spiritual.

Rev Anthony Potter wrote about contacting Tiferet: "The Universe is, above all, balanced, and no disturbance in that balance can occur without this being rectified. Truly, 'As ye sow, so shall ye reap.'"

Part 3

Man

If the domain of religion is in certain respects more like the domains of art and literature and dreaming than it is like science, if much of its language is… more about multi-layered symbolizations of reality than about clinical dissection of phenomena, then to insist on approaching it with complete analytical detachment may be less a sign of intellectual integrity than a stratagem of evasion, a refusal of openness and vulnerability, and hence a flight from acknowledging all the dimensions of our humanity.

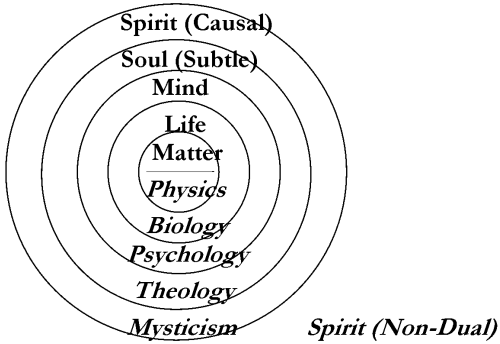
John Cottingham [1]

Man is not fixed in his fallen condition but has the possibility of reorienting himself in the very direction of his future perfection.

Leonora Leet [2]

What is the status, and what are the responsibilities of being human?

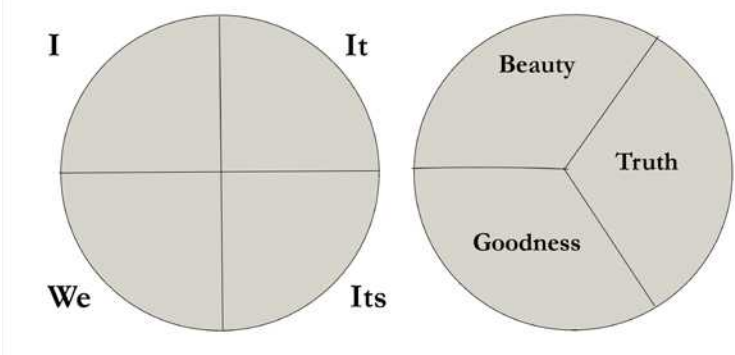
The Perennial Tradition assumes that man is multi-layered and reflects the cosmos. The diagram of the Great Chain of Being suggests that following on from a prior involution into matter, Spirit evolves back towards itself, via the life, mind and soul of Man. In the Neoplatonic tradition everything returns to a primal undifferentiated Unity in Spirit. The seven-World Kabbalah model resembles this, but for its particular concentration on the developing individuality which leads to a final state of Devekut - a unification of Spiritual Beings, and not an undifferentiated Unity.



The Great Chain of Being

The Great Chain of Being has an inbuilt philosophical weakness. As matter is on the lowest rung only, so everything else becomes *meta*physical – beyond physics, beyond matter. This dualistic view is no longer acceptable; matter is ensouled. The resolution to this problem which is offered by Integral philosophy is the quadrant map. This presents the view that matter is not the lowest rung in the spectrum of existence but the *exterior form* of every rung in the great spectrum. Matter and consciousness become the exterior and the interior of every occasion.

In the quadrant diagram (below, left) the interior comprises the two left hand quadrants, and the exterior is found in the right hand quadrants.



Ken Wilber's Four Quadrants

These are the four universal dimensions or perspectives of every object of analysis – the inside and the outside of the individual and the collective.
The interior personal "I" space is our individual psyche (1st person perspective), the interior interpersonal "We" is found in cultural networks of meaning and our personal relationships (2nd person perspective), the "It" space is the exterior, objective aspects of the self (3rd person perspective), and the "Its" is the exterior collective or social system aspect (3rd person plural perspective).
The three traditional qualities of Truth, Beauty, and Goodness relate respectively to the objective reality of "It", the personal perspective of "I", and the ethics of the interpersonal "We" perspective.
All languages give us 1st, 2nd and 3rd person pronouns: I, We, and It. Kabbalah gives us Hod, Netzach and Malkhut as these three essential perspectives of the self at Yesod.

As Wilber explains,[3] the quadrant model makes room once more for the mystical and interior dimensions of existence in our accounts of reality:

> Modernity tended to focus, not just on a particular level of development, but on the Right-Hand quadrants of objective exterior evidence; while postmodernity focused, not just on a particular level of development, but on the Lower-Left quadrant of intersubjective truth and the social construction of reality. The premodern wisdom traditions, which generally were not even explicitly aware of those three quadrants (they were not differentiated until modernity), were simply no match for the productions of modernity (e.g., modern science) and postmodernity (e.g., multiculturalism) in those domains. But there was one area that the Great Traditions still specialized in, an area forgotten, ignored, or sometimes even suppressed by modernity and postmodernity, and that was **the interior of the individual** – The Upper-Left quadrant with all its **states** and **stages** of consciousness, realization, and spiritual experiences. But by situating the great wisdom traditions in an Integral framework – which accepts the enduring truths of premodern, modern, and postmodern realizations – their enduring insights can be salvaged to a remarkable degree.

In Kabbalah, matter is represented at the bottom of the Tree at Malkhut, but, Malkhut is also Keter – so there is Unity of spirit and matter, as we have seen. Furthermore, on the Tree, the side pillars of force and form also indicate an equivalence of energy and matter,

thousands of years before Albert Einstein; and the levels of consciousness are made explicit on the middle pillar, and especially so in the Ladder, thoroughly antedating modern developmental psychology. The ten Sefirot, or seven chakras, when seen as a ladder of ascent, can be reclaimed for a modern post-metaphysical spirituality.

If there has been a persistent structural problem with Kabbalah in aligning itself with modern philosophy, it is this. Traditionally, working with the Kabbalistic Tree involves the presupposition that the higher levels of consciousness were condensed into matter as the Universe evolved (an idea implicit in emanation theory), and a person's progress back up the Tree is re-discovering them, as it were, by going back in time to earlier, more undifferentiated stages – a regression rather than a progression, which is not how evolution works. However, this difficulty has been overcome by postulating that three new virtual World Trees are available in the future, and that they are progressively being formalised by human soul developments. In the new seven-World soul cosmology, back-tracking, or unpacking, is not required to raise awareness. The end result remains a return to Source, but this is now a unification of fully realised and divinised spiritual personalities.

This approach also enables us to accept that Enlightenment itself is evolving because the fullness aspect of it is expanding and growing more complex, along with the Universe. The emptiness aspect of it, clearly, is always just emptiness. So, in Wilber's definition: [3] "Enlightenment is the realisation of oneness with all states and all structures that are in existence at any time." This description can explain Enlightenment today as well as yesterday and tomorrow. As the world of Form evolves, what is required to be one with that world is for individuals to evolve and develop up to *the highest levels then in existence.*

The search for a good and fulfilling life must involve work on ourselves, as we are highly fallible creatures, as Descartes observed:

> *Naturae nostrae infirmitas est agnoscenda*
> 'We must acknowledge the weakness of our nature.'
> *Meditations*

But what are the detectable links between spiritual and religious endeavours and moral behaviours in the life of the seeker? They are certainly elusive, but the path of spirituality focuses on the first major obstacle to virtuous behaviour: human weakness. Our actions continually fail to follow through with the good that we know intellectually. Cottingham, again: [4]

> One does not have to go all the way with Augustine and the theory of original sin in order to recognize that humans have a massive capacity to rationalize, deceive themselves, excuse themselves, convince themselves they are acting properly and sincerely, when their true motivations are often highly suspect… [I am speaking here of] the distorting shadows cast by pride and vanity and self-importance and fear and embarrassment and self-defensiveness and envy and greed and self-absorption and fantasies of power.

As things stand, to achieve sublimity of feeling requires a certain *askesis,* or training of the perceptions. Every sublime production of art, music, poetry or spirituality has taken many years of preparation. It is not a requirement of experiential truth or reality that it be available to anyone, regardless of the effort they have put in to prepare themselves to receive it.

Characteristic weaknesses of human personality can be grouped around the lower Sefirot: Malkhut – defiance, inertia; Yesod – habit, reflexivity, dependency; Hod – dishonesty, denial, delusion, cynicism; Netzach – closed-mindedness, prejudice, malice. These are common flaws and the picture is readily darkened further by reference to the Tree of Darkness.

And if character is weak, context is king. As recounted by Doris[5], and by Zimbardo[6], the Princeton University Prison Experiment first showed this conclusively to a world recoiling from the unimaginable horrors of Nazism. If a perfectly ordinary person is told by an authority figure that it is alright to inflict escalating levels of physical pain on another person, who is out of sight but not out of earshot, a significant number of people will do as they are told, albeit with some inner disquiet. So if the context allows demeaning or cruel behaviour to occur away from public gaze, and puts people in authority over others,

it *will* result in abuses. A proper systemic control apparatus of adequate checks and balances is always needed to prevent this.

In seeking to better understand Stanley Milgram's famous psychology experiments, which began in 1961, more recent attempts to duplicate it have led researchers to the nuanced conclusion that it is not purely about obedience to authority, as previously thought, but about having a good reason to do harm. In this case, the cause of science itself is judged more important than the sufferings or even death of a person. People don't just hear the voice of authority, but also the voice of the victim, and they evaluate the significance of each. It is a matter of value judgement and *they think they're doing good.* The people who go to the extreme are the ones scoring high on agreeableness and conscientiousness – so the nice people do it, thinking they are doing right. Carl Jung's name for this form of self-justification and delusion: *enantiodromia*; it is widespread. Similar experiments have shown that something as minor as time pressure can completely dismantle our presumed ability to behave with compassion toward the sufferings of our fellow humans. The environment in which we are acting exerts a profound grip on our behaviours. Our weaknesses are ever ready to overwhelm us in the chaotic atmospheres of painful physical disease, isolation from loved ones, a host of minor intrusions, social demands and manipulations, unwanted noise, and even a prolonged spell of bad weather. Our noble goals and our good nature are easily eroded under such testing circumstances, and even under vaguely perceived threats from authorities or malevolent others. When we accept this is so, we can take the essential step of humility, and start to work to raise our game.

As a simple ethical touchstone, we used to follow the Biblical Golden Rule – Do unto others as you would have them do unto you. But, even better in today's multicultural world, we have the Platinum Rule – Treat others as *they* would like to be treated. This is a recipe for a harmonious world order, with lots of scope for spiritual development. Acting with a sense of purpose and offering a service to others and the world is a realisable goal for many. This is the sort of heroism which shines out of everyday life, all over the world, and touches the heart of anyone who meets it. Ordinary people are sometimes better than we have any right to expect, and they are the heart-warming ones, who show us the way.

For most of us, there are dark Shadow elements in our psyches which, if left unattended, will afflict us with unhelpful attitudes and emotions which will prevent us from getting our needs met. These *schemas* paradoxically revolve around compelling needs, but lead us to think and act in ways that keep those needs from being fulfilled. We over-react in difficult situations, and suffer a mental-emotional hijack. Our amygdala throws us into a hyper-alert state and a negative mood builds up. The Hippocampus, which matches reactions to context, is disabled by cortisol, leading to yet more inappropriate behaviours. A Schema is like a sub-personality, or trance, with a unique set of feelings, thoughts, memories and potentials that define our reduced perceptions of reality at that moment. If we act in accordance with its trance nature it will be reinforced in us. To counter the schema we need to stop, and recruit new, broader perspectives, and access deeper self-knowledge, by stepping back into our Observing Self.

It is good to name our "animals" so here is a list of ten common schemas, usually formed in childhood: abandonment, deprivation, subjugation, mistrust, unlovability, exclusion, vulnerability, failure, perfectionism, and entitlement.

To cope, we use defenses. These are strategies which provide a modicum of relief: denial, projection, dissociation, rationalization, sublimation, selective inattention, and automatism.

Although it often seems that the values of our societies are inverted (putting greed, war, and exploitation, before schools, hospitals and meeting human needs), we can learn to exercise our personal veto, and pursue our own refinement of beliefs and values.

Philosopher David Bentley Hart[7] puts the idea of rational freedom under the microscope:

> A rational life is one that integrates knowledge into a larger choreography of virtue, imagination, patience, prudence, humility, and restraint. Reason is not only knowledge, but knowledge perfected in wisdom…
>
> In the more classical understanding of the matter, true freedom was understood as something inseparable from one's nature: to be truly

> free was to be at liberty, was to be free to realize one's proper "essence" and so flourish as the kind of being one was. For Plato, or Aristotle, or for Christian thinkers like Gregory of Nyssa, Augustine, Maximus the Confessor, John of Damascus, or Thomas Aquinas, true human freedom is emancipation from whatever constrains us from living the life of rational virtue, or from experiencing the full fruition of our nature; and among those things that constrain us are our own untutored passions, our wilful surrender to momentary impulses, our own foolish or wicked *choices*… This means we are free not merely because we can choose, but only when we have chosen well.

When and if we develop a spiritual perspective, the cruelties and ambiguities of the world can be born with a degree of detachment, and when we start to act from our better self we can allow ourselves a touch of humble pride.

> If the doors of perception were cleansed everything would appear to man as it is, Infinite. For man has closed himself up, till he sees all things thro' narrow chinks of his cavern.
>
> William Blake [8]

Looking more closely at how our brains operate, the conscious and unconscious states reveal a remarkable degree of symmetrical ordering.

INDIVIDUAL **Conscious expression of creativity**

Contemplation	Slow Alpha/Theta with Beta and Delta *Stable Witness* /Causal body
↑	
Meditation	Slow Alpha/Theta/Subtle Body *(Subtle imaginative REM state)*
↑	
Trance	Alpha/Theta *(hypnotic REM state, with a conscious focus)* Subtle body
↑	
ALERT	Beta *(typical waking mind, habitual; and REM trances)*/Gross body
↓	
Hypnagogic	Alpha *(REM state firing up, unconscious focus and imagery)*/Subtle body
↓	
Dream sleep	Theta *(REM state, with an unconscious focus)*/Subtle body
↓	
Deep sleep	Delta/Causal body

COLLECTIVE **Unconscious source of creativity**

EEG Patterns

Measurements made by an electroencephalogram (EEG) reveal a pattern of oscillation between Beta and Delta waves.

Yesod, home of the REM state, is called the Receptacle of the Emanations. It is the energy matrix for the sustenance and health of the physical body in Malkhut. Imbalances traceable to the higher Sefirot find their outlets below. In terms of brain physiology, Yesod is the limbic system, Hod is the left neocortex, and Netzach is the right neocortex. The neocortex, the newest part of the brain, is our thinking cap, our social capacity, our self-knowledge, and it is home to our experiences of Spirit via the activity of the parietal lobes.

Yesod is home to our "reality simulator" – the capacity to experience a fantasy world, and to dream. In neuro-cognitive terms, it is the Default Network which is highly active behind the scenes of our conscious awareness. According to Griffin and Tyrrell's ground-breaking Expectation Fulfilment Theory of Dreams, when we dream we express emotional arousals from the previous day in metaphorical garb. We do

this in order to complete patterns of arousal which have been repressed during the day. What has not been fully dealt with and resolved will surface in our dreams and be played out. The purpose of dreaming is to dispose of the redundant contents of our memories, and to free up our brains for dealing with the next day's experiences. When we are dreaming, our sensory apparatus is fully engaged in making the unreal seem real. This capacity is also used for the higher purposes of imagination. Human beings are enabled to plan, foretell events and role-play interactions, and create new ideas and symbolic images, consciously, using our REM state reality simulator. Lucid dreaming is a related capacity wherein our conscious mind is partially awakened during the dream, enabling the dream to be directed according to our will.

Two vital functions of our amazing REM abilities are dreaming and imagination, but these are preceded in our life by another vital role occurring before we are born. In the womb, the REM state is busy laying down our instincts into DNA codes. This is what enables learning from previous generations to be conveyed to us un-consciously, before we are set loose in the world. Animal survival totally depends upon this remarkable facility. Animals also have the function of going into a survival trance when severely threatened. They become inactive and, to all appearances, dead. Sometimes this will save their lives. This is the ancestral origin of our capacity to go into trance and be hypnotised using the REM state. When our attention is being captured in trance, our physiology goes into an altered state, and our awareness is severely narrowed down to fulfil the purposes of the trance. Charming animal mating rituals are a case in point. The REM process is the means by which we learn anything new – we go into trance and let the new information percolate into our memory banks. This is also the basis for psychotherapy – a specific type of education. By inducing a relaxation trance, new information, new perspectives, and new behaviours can all be introduced gently to the personality, allowing it to change in desirable ways. This is a powerful mechanism for change, and we all need to be aware when we are being influenced unconsciously via various linguistic and imagistic methods in the environment. We are all suggestible and prone to influence which is more insidious the less we know about how to resist it.

The REM state, which is seldom accorded its full value in psychology textbooks, is truly central to understanding the mind, in sickness and in health. As Human Givens psychology has made clear, it is to the operation of REM we need to turn to understand all the psychological maladies we are prone to. From *Godhead*:

> Programming instinctive knowledge happens in the REM state, and there are three areas of vulnerability that arise from this. The first is that, if the full spectrum of instinctive programmes (including the ability to empathise or read context) cannot be accessed or is inhibited in some way, persistent and enduring problems such as autism, Asperger's and the various schizotypal personality disorders emerge.
>
> The second is that a person's emotional templates (that are meant to help us manage our emotions in a healthy and productive manner) can be badly conditioned by the environment because of what happens to the person. They then become prone not only to the range of neurotic symptoms, including anxiety, anger, guilt and depressed mood, but also to addictions, obsessive compulsive disorder (OCD), phobias, social phobia, and post-traumatic stress disorder (PTSD). Thirdly, if the REM state is overworked (as in, for example, misusing the imagination by excessive worrying) we get depression, bipolar disorder, schizoaffective disorder, psychosis and schizophrenia. In all three cases, the link is the REM state and sleep balance disturbance.

The final aspect of REM we need to consider is its capacity to facilitate higher consciousness. Our path to gnosis begins in Yesod and culminates in Tiferet, from where it may occasionally reach up to Da'at and attain knowledge of higher worlds. Invoking REM is not to imply that spiritual sounds, or sights are purely imaginative, but the infinitely malleable reality simulator in our brains is like the theatrical stage on which spiritual intuitions can be experienced and known.

The Observing Self is the antidote to trance states but it is degraded if our emotional needs are neglected, so that our attention is dragged down into instinct-fuelled trances. When needs are met, and we meditate, we can reach highly focused and aware states of compendious consciousness. Give unto Yesod that which is Yesodic,

and give unto Da'at that which is needed to access the peace that passes Understanding.

So our wellbeing and our mental health depend upon universal emotional and physical needs being met in balanced ways, at appropriate times. The optimum management of organisations and businesses are equally dependent on sound judgement which is impossible when needs are neglected, and several common defective thinking patterns are operating. As management consultant Jeremy Old explores fully in *Reinventing Management Thinking,*[9] issues such as subliminal fear of change, uncertainty, and ambiguity lead to a stress response and loss of rational decision-making. The dopamine reward system seeks out quick fixes, rather than considered problem-solving, and leads to loss of business efficiency and staff morale.

In *Human Givens,*[10] the authors say: "We all need a map for any endeavor we are about to undertake." The Kabbalistic Tree is a sophisticated map for the exploration of consciousness and awareness. In the listings below we can see how the five dimensions of the personality, clustered around Yesod in the lower Tree, relate to the various human needs and resources which need to be recognized and acted upon.

Universal Human Needs

Tiferet – Spiritual dimension
meaning
spiritual growth
creativity

Hod – Cognitive dimension
control, boundaries
sense of achievement
status, respect
purpose
communication

Netzach – Social dimension
community, interdependence
fun, humour
friendship, social interaction
love, affection, values
emotional intimacy

Yesod – Emotional dimension
Instincts: Sexuality, self-preservation
attention
hypnosis
pattern-matching (emotional brain)
nurturance, metabolism

Malkhut – Physical dimension
Nutrition, sleep, and exercise
security, safety
slow-wave sleep state
privacy to reflect
accomplishments, being stretched

Universal Human Resources

Tiferet – Spiritual dimension
observing self, Self awareness
integration, ethical character creation
self-transcendence, mindfulness
inspiration, flow
knowledge of Reality

Hod – Cognitive dimension
problem-solving
beliefs
rationality
self-esteem
responsibility
1st person perspective

Netzach – Social dimension
imagination
values, feelings
sensitivity to nature
aesthetic refinement
I/Thou, you/we relationships
2nd person perspective

Yesod – Emotional dimension
Conscious aspects
Personality, ego central
gender awareness, sexual drive
will-power
emotions, conditioning
memory processing
sensations, receptivity
REM state (hypnosis, meditation, memory)

Unconscious aspects
mind-body connections
unconscious competence
pattern-matching (emotional brain)
REM state (instincts laid down in foetal REM)
REM state (hypnosis, trance, dream-sleep)
devalued aspects/Shadow
defence mechanisms for schemas

Malkhut – Physical dimension
physical capabilities
slow wave sleep to regenerate brain and body
being stretched into new practices
environmental nourishment
endurance, practical skills
It/its, 3rd person perspective

In effective psychotherapy, unmet needs are discerned and appropriate resources are recruited to help meet them. Taking the needs perspective cuts through masses of diagnostic and historical complexity, and gets to the roots of our wellbeing in short order. When the therapeutic learnings and creative experiences, rehearsed in the

imagination, are carried forward into real life situations, the individual is able to respond in new ways, and feels competent to manage work life, relationships, or any other desired outcome. Unmet needs lead to greeds and addictions, while over-met needs lead to a bloated, selfish sense of entitlement. Hypnosis is the *modus operandi* for psychological change work, which is why it appears more than once in the personality listings of needs and resources.

There is a widespread denial of hypnosis at work in society. What goes into the mind during trance has an impact on subsequent behaviour (post-hypnotic suggestion). This is especially so for the quarter of the population with high suggestibility scores, and this same segment of the population consists of those who are most likely to suffer from emotional disturbances and mental disorders. Abusive uses of the media are disturbing and unhelpful. The advertising industry, of course, prospers on the cynical manipulation of emotionally generated trances and the dreams they sell. We may think we are immune, but the profitability of advertising suggests we could be deluding ourselves. The fact is that people do not know whether they are in trance, and so they can be lured off course to their doom, like the sailors within earshot of the island of the Sirens in Homer's *Odyssey*. Warning bells should sound if the content of audiovisual media is creating emotional highs with no moral context, changing expectations, leading to addiction, or fostering a sense of antisocial entitlement, not to mention invulnerability from harm or the rule of law.

Hypnosis is any artificial means used to enter the REM state. We use it in order to internalize new information by adapting our mental templates. So learning and therapy necessarily employ hypnosis. It is thought that mystical states enable us to tap into the whole field of universal wisdom by synchronizing REM oscillation with the Universal oscillation.

The way the mind is modified in therapy and meditation can be mapped on the Tree. It starts in Malkhut with concentration and determination. Centering or calming to gain access to our inner mind takes place in Yesod by the use of meditation. We use Hod to study and gather factual information to assist us in a particular quest. This information is incubated in Netzach, and evaluated for its usefulness.

With all this in place, when the time is ripe, we can access Tiferet and request new insight and direction as we contemplate our future course.

One of the major functions of the Observing Self at Tiferet is to enable us to take a step back and to choose how we really need to respond. We can begin to break out of obsessions, addictions, and so on, with the use of our higher mind. Yet most schools of therapy ignore the existence of this important faculty. It was given this title by the American psychiatrist Arthur Deikman in his excellent book *The Observing Self*. [11] He says, "Enhancement of the Observing Self permits knowledge of one's motivations and the possibility of change. Change in motivation permits one to develop intuitive perception." In other words, the Observing Self is not reducible to one faculty of mind, and it is not static. Life experience promotes it, and as it is accessed more and more, we start to leave psychology behind and to enter the deeper spiritual realms and build character.

Martin Seligman[12] has carried out global research into the role of virtues in various ethical walks of life, and he has compiled a comprehensive list of them to aid our personal development. Each virtue is attained by consciously exercising the relevant character strengths. Comparisons can be made with selected Tarot trumps cards, which are listed below on their Ladder Paths (see the diagram Tarot on the Ladder on page 182).

Universal Virtues	**Character Strengths**	**Tarot on Ladder**
Wisdom and knowledge	*Curiosity, love of learning, open-minded originality, emotional intelligence, perspective*	The Hierophant, Path 16
Love	*Loving*	The Lovers, Path 17
Transcendence	*Appreciating beauty, gratitude, hope, spirituality, forgiveness, humour, zest*	The Chariot, Path 18
Justice	*Teamwork, fairness, leadership*	Justice, Path 19
Courage	*Bravery, perseverance, integrity*	Strength, Path 22
Temperance	*Self-control, prudence, humility*	Temperance, Path 25
Humanity	*Kindness*	The Star, Path 28

Virtues and Tarot on the Ladder

The old virtues stressed self-discipline, moderation, and restraint. Today, these are less in evidence than versions of the Seven Deadly Sins: pride (rejection of God), avarice, (monetary greed), lust, anger, gluttony, envy (social levelling), and sloth (mental laziness). Our culture is drifting towards futility, and needs to find a more meaningful system of values. Psychologists have shown that positive emotions "broaden and build" the intellectual, social, and physical resources of a person.[13] By augmenting the positive emotions, we can create an upward spiral of positivity. The character strengths are the routes by which we build virtues and emotional harmony. The virtues make up what we traditionally understand as good character. With practise and persistence they are achievable, an achievement made considerably more easily, and naturally, in a good supportive learning environment, and a spiritual context.

David Bentley Hart[14] has compelling arguments in favour of Christian ethics and faith:

> The ethical presuppositions intrinsic to modernity are palliated fragments and haunting echoes of Christian moral theology. Even the most ardent secularists among us generally cling to notions of human rights, economic and social justice, providence for the indigent, legal equality, or basic human dignity that pre-Christian Western culture would have found not so much foolish as unintelligible. It is simply the case that we distant children of the pagans would not be able to believe in any of these things – they would never have occurred to us – had our ancestors not once believed that God is love, that charity is the foundation of all virtues, that all of us are equal before the eyes of God, that to fail to feed the hungry or care for the suffering is to sin against Christ, and that Christ laid down his life for the least of his brethren.

When we are applying our most favoured, signature, strengths, we can enter "flow" states which are effortless states of deep satisfaction in life. Flow occurs when we are operating at our peak of attainment in any particular field of expertise, such as music, art, sport, exercise, writing, or acting, when we enter a state of self-forgetting, a positive experience of achievement. We have lifted our being from Yesod to Tiferet at such moments. In the longer term, life will present us with Dark Nights: periods of purification which may break us open, strip us

of what we had achieved, and eventually enable us to make forward progress. Our own, unaided work is to develop degrees of mastery over ourselves, and to lift our centre of gravity.

Emotionality presents us with a particular danger. It is the root cause of the loss of our rational ability to understand and act wisely. The ability to think clearly is inversely proportional to our level of emotional arousal (a tenet of Human Givens Psychology). When we are over-aroused, we regress to the primitive responses of childhood, identified by Jean Piaget, such as egocentrism, black and white thinking, loss of freedom to choose, jumping to conclusions, and over-generalizing. In this egoic trance state we look for and find plenty of evidence to support our distorted perceptions, and the trance is deepened. In order to break out of it, we need to look for contrary evidence and exceptions, and to do a reality check. When our calmness is restored, we may once more access our three major resources: faith, hope, and love. A healthily developed ego is essential, so we can survive, thrive and reproduce ourselves. On that foundation our next imperative is to grow the virtues, helping to bring us into spiritual maturity, and a deep sense of aliveness. When needs are met, virtues become needs. In a conscious Universe, our work is to walk humbly in the way of goodness.

There are six pathways leading to Divine knowledge in the Leetian universe.[15]

1. **Sex** is the path of the Nefesh level, related to the Bull of Ezekiel's vision. The urge to reproduce before we die is a powerful driver, and sexual desire is built into all forms of life. Sexual activity and its concomitant mysteries is widespread in the mythologies of religious traditions, not least in the Kabbalah. Sex is the sensual path related to Mem, Water. Isaac Luria and the Baal Shem Tov both taught that sex can be sanctified. Orthodox Judaism also accords sex a hallowed place in the rhythm of the week. Of course, sex has to be governed and ideally ensouled. As the way we are in the world reflects the level of our consciousness, the quality of sexuality reflects the beingness of the participants. It can literally be *making love*. The highest soul level of Chayah is touched by ecstatic pleasure, and sex is ensouled by spiritual love. Empty, rigid moral dogmas,

and chaotic instinctual indulgences, are the Bohu and Tohu respectively of sexual love.

2. **Love** is the path of the Ruach level, related to Ezekiel's Lion, the emotions, Air and Aleph. There is romantic and religious love, the former is an excellent stepping stone into the latter. Once selflessness has lightened a couple's soul, love can fly.

3. **Power** is the path of the Neshamah level, Ezekiel's Eagle, the mind, Fire and Shin. This is about mastery and focused will. Love is inner, power is outer fulfilment. Powerful people are refreshed by meditation and often turn to the Light in dire situations. As R. Julian Ungar-Sargon says in his foreword to *The Universal Kabbalah:* [16]

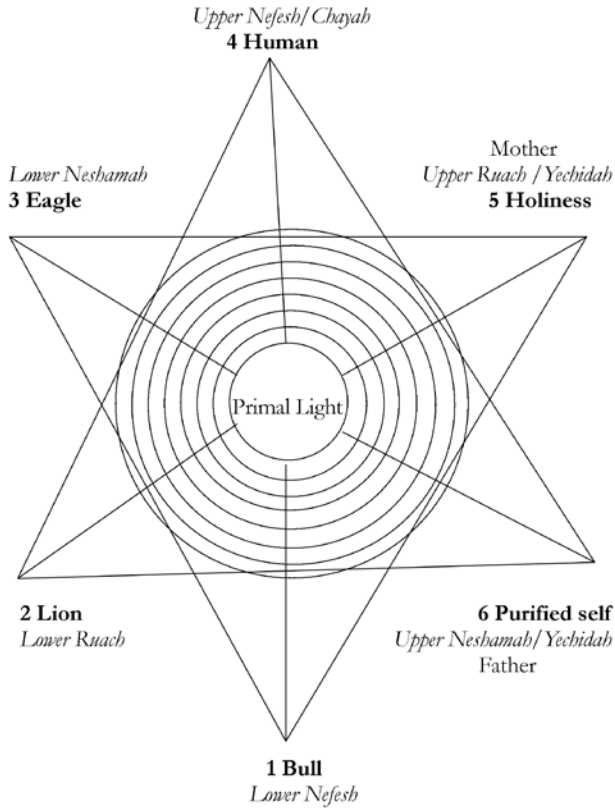
> It is not love that can fight evil power but only a form of equally masterful power ranged on the side of holiness. And this is true not only of a fallen world but of the whole structure of cosmic consciousness. To win the spiritual battle on the side of right, the devotees of spiritual love must be ready to accept power so that they may perfect themselves on the Neshamah path of power. This is particularly important for the work of the Tikkun that, like power, is future-oriented.

4. **Knowledge** is the path of the Chayah level, Ezekiel's Human, and of Ze'ir Anpin who exemplifies humanity. Knowledge can provide its own ecstasy, as in Jnana yoga. It is about Self-awareness, gnosis of sacred science, and the unity of the finite and the Infinite. The Chayah soul is strengthened by going to the Other Side where it has to confront and integrate all its Shadow elements, redeeming them by liberating the Divine sparks they contain. Only a developed conscious Self can achieve this. All impulses become holy, and evil is eradicated, as it is only a product of impure human will at the Nefesh level.

5. **Holiness** is the loving Ruach soul transfigured into the lower Yechidah level related to prophecy and to Enochian enlightenment.

6. **Purified Self** and Unification are descriptions of the fully developed Neshamah soul transformed into the upper

Yechidah soul, pictured by a glorified Man on the Throne, which is Enoch transfigured and given the new title of Metatron. The union, or Devekut, of divinised humans and Ein Sof. The five Partzufim are finally so arranged as to be mutually illuminating and fulfilling.

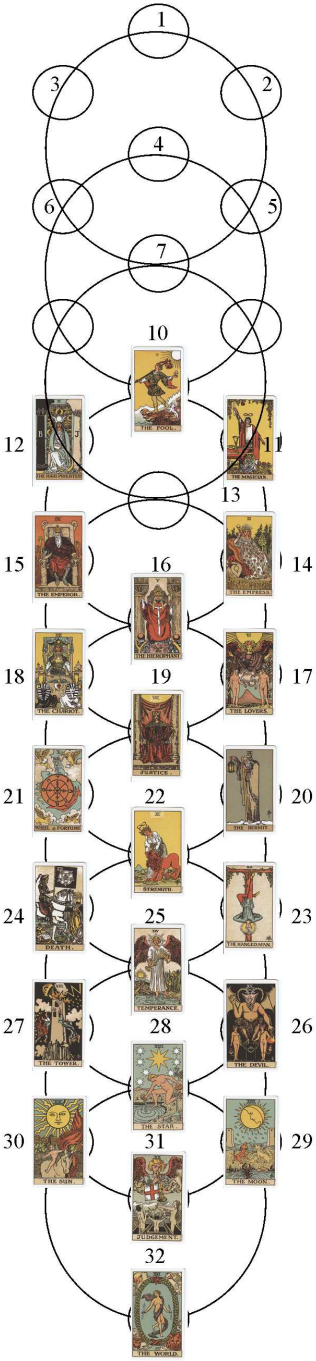


Six Pathways to Divine Knowledge

The Seven-World Cosmic Hexagram of Leonora Leet is a space-time diagram, and it is the final consolidating image of her invaluable contributions to this work. The seven concentric rings show the seven Worlds, the fourth of which is our own. The seventh World is transected to illustrate that its upper half is fully in the Light of Ein Sof. The axes of the hexagram are used to develop the idea of six valid pathways to Divine knowledge, and each one is an expression of a soul level.

Before we turn to various forms of spiritual exercise, mention should be made of Tarot and astrology as they have featured in the Western Mystical Tradition for centuries and they seem to be as fully at home on the Ladder, as they are with the more traditional associations with the Tree of Life.

Overleaf is an image of the card placements of Rev Alan Bain, using the original order of the Trumps (Strength 11 and Justice 8) and the excellent images of the Waite pack, made by artist Pamela Coleman-Smith.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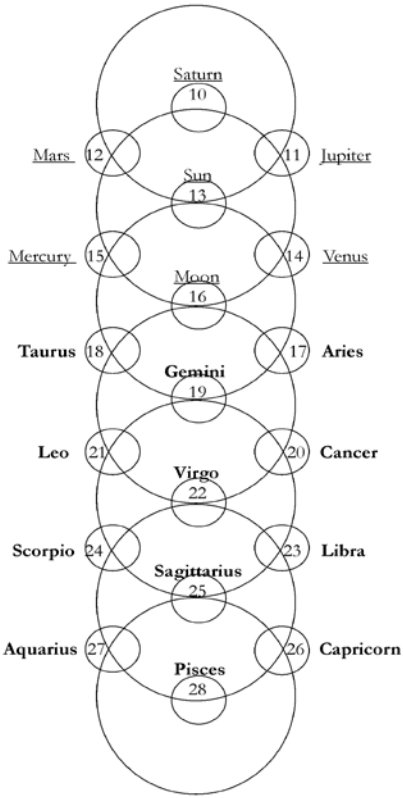
Tarot Trumps on the Ladder

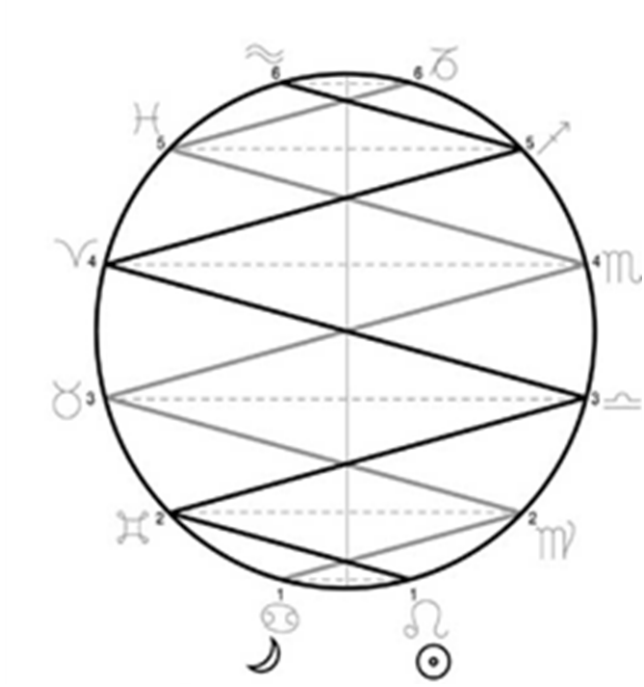
In this arrangement, by Rev Alan Bain, **The Fool***, card 0, has reached a blissful but precarious perch between Chokhmah and Binah with Da'at below.* **The Magician***, card 1, and* **The High Priestess***, card 2, are the Chokhmah and Binah of Olam ha-Ba.* **The Empress***, card 3, shows the Venus symbol which fits Path 14 as well as picking up the Netzach below; and* **The Emperor***, card 4, while authoritarian, presents his left leg which reveals the feminine side of his nature. In his right hand he holds an Ankh or Caduceus which connects him to Mercury and Hod below.* **The Hierophant** *falls on Path 16 "Enduring". As Keter of Olam ha-Tikkun, this is the highest level human consciousness can reliably attain. He is placed between two pillars which befits his position on the Pillar of Mildness. The crossed keys imply faith, and the Roman numeral X implies the ten Sefirot of Kabbalah. The Archangel Michael on Tiferet, is said, in the Apocrypha, to be the keeper of the celestial keys. This is the place of the priesthood. (Moon).* **The Lovers***, card 6, have divine potential conferred by the sun of Tiferet behind. Path 17 is Consciousness of the Senses. (Aries).* **The Chariot***, card 7. The charioteer holds the rod of power from Gevurah, and his chariot has the winged solar disc of Egypt which picks up the Hermetic nature of Hod. (Taurus).* **Justice***, card 8, falls on Path 19 "The Mystery of Spiritual Activities", and the Dark Night of the Soul. (Gemini).* **The Hermit***, card 9, holds up a lamp offering a warm glow of guidance to those who come after. (Cancer).* **Wheel of Fortune***, card 10, has Ezekiel's four living creatures, the bull, the lion, the eagle and the man, which symbolise one's progress through the soul levels. (Leo).* **Strength***, card 11, falls on Path 22 "Faithful". The image, balanced at Tiferet with the infinity symbol, shows a female open to the power of the infinite who is readily enabled thereby to subdue the powerful lion of the animal nature. (Virgo).* **The Hanged Man***, card 12, is symbolic of human enlightenment (Libra).* **Death***, card 13: When a form has fulfilled its function it will have to be broken down to allow for the creation of a new form. (Scorpio).* **Temperance***, card 14, falls on Path 25 "Testing" via the Dark Night of the Senses. She is an angel of virtue bringing Ruach awareness to the Nefesh soul. (Sagittarius).* **The Devil***, card 15, is unbalanced force in Yesod, (Capricorn).* **The Tower***, card 16, is unbalanced force in Hod; Divine energies toppling human egoic pride and arrogance. (Aquarius).* **The Star***, card 17, falls on Path 28, and like the Sabbath Star, is an emblem of harmonious completion. "Natural Consciousness" is the Nefesh aspect of the human soul. (Pisces). Paths 29 and 30, contrast* **The Moon** *and* **The Sun***.* **Judgement***, card 20, falls on Path 31 "Continuous" - a karmic reckoning.* **The World***, card 21, falls on Path 32 "Worshipped". The awesome unity of creation of which we are stewards.*

It would seem that astrology, as well as Tarot, are ancient symbologies which talk the language of Kabbalah. The Greater Sefirah of Chesed houses the planets which symbolise the path of the soul across the solar system. The Zodiac Wheel and Double Planetary Rulerships

shows how neatly the planets conform, in their double rulership of astrological signs, to the traditional and natural arrangement of the astrological wheel. The image also illustrates the "Gate of Death" at the outer orbit of Saturn, and the "Gate of Birth" on Earth between the Sun, Leo, and the Moon, Cancer, at the bottom. Of the intertwined lines shown on the diagram, the Sun line joins Fire and Air signs, the Moon line joins Water and Earth signs. One could construct a hexagram of positive (Fire and Air) signs and a hexagram of negative (Water and Earth) signs. The Zodiac signs start with Aries on Path 17 and continue down to Pisces on Path 28. It will be noted, from Astrology on the Ladder, that in Rev Alan Bain's arrangement the Cardinal signs are on the Masculine Pillar, the Mutable signs are on the Pillar of Equilibrium, and the Fixed signs are on the Feminine Pillar.



Astrology on the Ladder



The Zodiac Wheel and Double Planetary Rulerships

The Zodiac, Planetary Rulers and Ladder Paths
Aquarius and Capricorn ruled by Saturn (10)
Pisces and Sagittarius ruled by Jupiter (11)
Aries and Scorpio ruled by Mars (12)
Taurus and Libra ruled by Venus (14)
Gemini and Virgo ruled by Mercury (15)
Cancer ruled by the Moon (16)
Leo ruled by the Sun (13)

Praxis

There are as many paths to Spirit as there are human beings to tread them, so we each have to find our way. Doing a practise of some sort is essential to progress, and this section presents several ideas.

The path may be tortuous, but its rewarding culmination is captured in the mystical revery of St. Augustine: "Think of this encounter, seizing, absorbing, drawing the witness into the depths of joy. Eternal life would be of a kind with this moment of understanding."

For any true understanding of the place of religion in human life, we have to acknowledge what might be called the *primacy of praxis*, the vital importance that is placed on the individual's embarking on a path of practical self-transformation, rather than (say) simply engaging in intellectual debate or philosophical analysis.

John Cottingham[17]

All practice is a matter of bringing awareness and care to every moment of life, and no moment is unimportant.

Ken Wilber[18]

Out of the many fragrances in the air at a given moment, a bee will be drawn by one particular fragrance toward its source. The bee will come close enough to see the vibrant colour of the flower and enter right into the heart from which the odour emanated.
We could say the flower's nectar draws the bee from a world of many things to a world of one thing, from the many smells of the world to the single most important fragrance that resides in the centre of the flower. So the flower changes the bee's world.
We must be ready to follow the scent of the nectar that can draw us out of our trance into the heart of our lives.

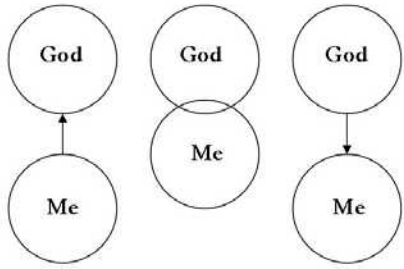
Jason Shulman[19]

Nicholas Hagger's surfer at the edge of infinity is looking where few currently dare to follow:[20]

The surfer is out as far as mind can reach and is calmly still as, his consciousness tethered to the pineal-body region of his brain, in intuitional

trance, he crouches, surges, races, gazes into and experiences the Reality his peers so indignantly deny. With a supreme effort of the imagination he has placed himself at the cutting-edge of truth and is intent on increasing his hard-won Faustian knowledge.
In his consciousness, moving between 12 levels or seats of his self, he knows that the aim of life is to arrive at the truth of why we are here in the universe, to replace himself by leaving behind children and to live in harmony with Reality. He knows that the purpose of life is the *genus Homo*'s thrust, by self-improvement, self-betterment and self-transcendence, from ape to superconsciousness, which can experience Reality, the metaphysical Light, and to cleanse and heighten his own consciousness to prepare for the survival of part of his self after death. He knows that the meaning of life is to know with certainty and profound joy that life is not a chance, random accident but is the work of a caring order principle that is bio-friendly and imbues human activity with a profound meaning as humans journey towards the survival of part of their consciousness beyond this life, to a new form of existence which is only a breath away.

Mysticism is about the attainment of a personal experience of Spiritual Reality. There is consistency in the messages of mystics of all kinds, many of whom have founded civilizations. Spiritual knowledge is available to all, but also a rare and often hard-won attainment. Sometimes it arrives by Grace. It is not sustainable in the world, because, predominantly, we have to focus outwards, but its influence affects a whole lifetime, bringing purpose, direction, peace and joy.



The Goal of Mystical Experience

As life eternally goes through its change processes, we are called to consciously assess our actions and reactions in the light of love. We are here to learn how to love. When we fail to bring enough love to bear in

a situation or relationship, we sin. The Law of Karma states that we shall be given opportunities to reconsider, in this life, or future lives.

Part of our practise will be to work on our character for living in this world. The other part will be to build our soul vehicles for transcendent realisations and spiritual permanence.

1. Colour Healing

The Lake of Enchantment by Roberta Booth RA

A function of true art is to draw us into a state of conte mplative wonder. All worlds are constantly being remade from the elements of the past to meet the needs of the present. In vivid spectral colours, Roberta Booth's oil paintings do the same, using visual symbols from earlier paintings in the creation of lat er ones, and culminating in a final major work of cosmic significance. This picture denotes the contribution to the

future perfection of the world made by man's industrial skills in the context of a spiritual desire to build a temple in an Earthly paradise.

The chakras on the Ladder follow the scale of spectral colours. The Base chakra is red and concerns instincts, security, trust, food, survival, money, and tribalism. The Sacral chakra is orange and concerns emotions, and sex. The Solar Plexus chakra is yellow and concerns power, control, freedom, and balancing thoughts and feelings. The Heart chakra is green and is about love and relationships. The Throat chakra is turquoise and concerns self-expression. The Ajna chakra is blue-violet, or indigo, and concerns individuality. The Crown chakra is violet, shading off to magenta and golden-white light, and indicates spiritual authority.

Because Ken Wilber used the chakra system and spectral colours with his altitude scale of consciousness, there is a good level of matching to the Hindu system.

The field of colour psychology addresses the effects of colours on our moral world. It began with Goethe, and has been developed since then by Rudolf Steiner, Roland Hunt, Theo Gimbel, and many others. I have compiled a practical Table of Colour Psychology, see below. A scale of positive and negative variations of colour values can suggest ways to use colour visualisations to support positive changes in behaviour. Complementary colours can add an extra positive dimension by restoring colour balance. For example, to combat anger (red, negative 3) there is work to be done in developing an attitude of respect (red, positive 3) and honesty (turquoise, positive 3). Visualising the red in the Base chakra and the complementary turquoise in the Throat chakra would be a valuable approach from colour healing. Or, to combat anxiety (orange, negative 2) it would help to build up pleasure (orange, positive 2) and hope (blue, positive 2). Again, visualising a bright orange at the Sacral chakra, and a clear blue at the Ajna chakra would be helpful.

Complementary colours are red/turquoise, orange/blue, yellow/violet, and green/magenta.

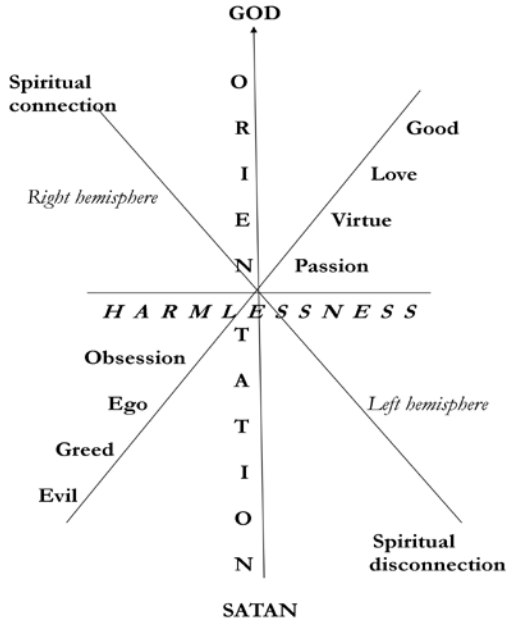
Colour	Meaning	Variation 1	Variation 2	Variation 3	Variation 4
Red	**Energy**	+ Courage	+ Stability	+ Respect	+ Goodwill
		- Remorse	- Disorder	- Anger	- Lust
Orange	**Joy**	+Independence	+ Pleasure	+ Vitality	+ Creativity
		- Greed	- Anxiety	- Laziness	- Destruction
Yellow	**Reason**	+ Confidence	+ Insight	+ Detachment	+Humour
		- Deviousness	- Criticality	- Pessimism	- Malice
Green	**Balance**	+ Generosity	+ Compas-sion	+ Mercy	+ Harmony
		- Miserliness	- Suspicion	- Cruelty	- Resentment
Turquoise	**Immunity**	+ Reliability	+ Aspiration	+ Honesty	+ Commitment
		- Indiscretion	- Inertia	- Deception	- Fear
Blue	**Integrity**	+ Service	+Hope	+ Equality	+Peace
		- Pride	- Depression	- Separation	- Dissatisfaction
Violet	**Dignity**	+ Imagination	+ Self-insight	+ Reverence	+ Idealism
		- Vanity	- Treachery	- Bigotry	- Selfishness
Magenta	**Free Spirit**	+ Openness	+ Surrender	+ Transformation	+ Faith
		- Spiritual pride	- Ingratitude	- Guilt	- Distrust

Table of Colour Psychology

2. Stompy

This is an original relaxation and meditation programme based partly on the lived experience of Sarah Mamalai. With colossal determination and love, she began healing from severe physical illness and surgical trauma, while attaining psychological mastery over despair, and making contact with the Light. Our greatest teachers are often those closest to us.

The acronym STOMPY stands for *Stillness to Open and Make Peace with Yourself.*



The Moral Dimension

This diagram is based on the idea that our egocentricity, a mostly left hemisphere phenomenon, has to dissolve to enable new vistas of ethical behaviour to evolve. It is largely a matter of which direction we are facing which decides what decisions we will make. Satan stands for making the wrong choices.

As we review our lives objectively, we may come to notice a theme or pattern to our experiences which indicates our soul direction and purpose, so that our next stage of life can be marked by integrity, even if that had been lacking formerly.

Stompy Relaxation and Meditation

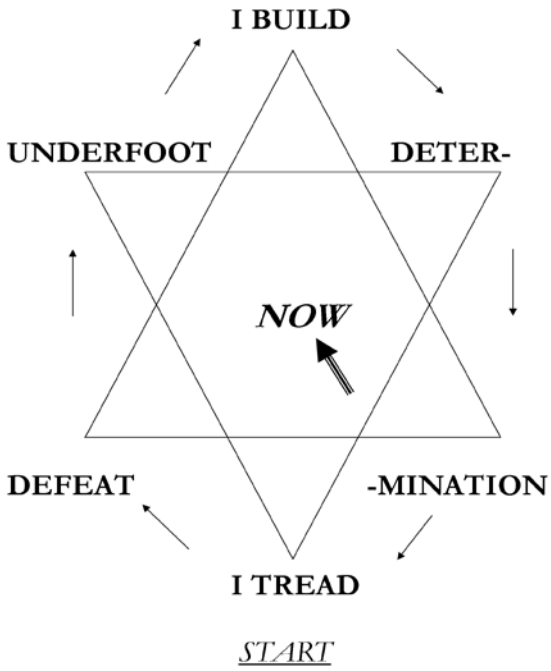
(A) Gentle stretches or dance movements to relax.

(B) Explore challenges to personality growth, and set positive goals for change.

We need to know who we are, what we are, what we are doing, what we need, and to know what love is. Think what challenges or vices you want to overcome, and then choose a positive virtue to oppose it with in the steps of building resolve.

(C) Six Steps – By treading round and round a hexagram in six steps, we are getting grounded, building concentration and determination, establishing a safe space, and finally entering the Now by jumping into the centre.

Grounding Exercise
Stomping round the hexagram, ending in the centre



Six Steps

Use of personal hexagram. Stomp round circle six times, starting in the south. Bear your challenge in mind ("I tread defeat underfoot"), and then your positive change goal ("I build determination"). Finally, after six circuits, jump into the Centre and say "Now" and, crucially, let it all go.

(D) Six Directions – Now we centre by orientating ourselves in space using the six directions, and opening to the creative field of the Cosmic Cross, where new possibilities can arise. The three axes are described with hand and arm movements carried out slowly and deliberately. Once the movements are established, the order can be varied, so follow intuition and keep going until you know you are in a good place.

I SEE

(Hands in prayer position over heart opening slowly out to the sides, palms up, fingers loosely wriggling)

I See the "Table" plane of the Ten Thousand Things. The ***Fire*** *of manifestation.*

The masculine axis, a warm red centre, Light entering heart from right to left, from Vav to Shin.

Spiritual practise of Contemplating beauty. 3rd Person perspective, It.

All is flux, and beneath the flux is the Fire of consciousness.

I OPEN

(Hands in prayer position over heart, slowly one hand rises vertically as the other hand lowers to point downwards)

I open the "Door" plane of the Unity, Spirit.

The vertical balancing axis, golden beams of Light entering heart from above to below, from Yod to Aleph.

I Open the Door to the Divine. I breathe the ***Air*** *of Spirit.*

Reality is beautiful, and deep, I pray with gratitude. 2nd Person perspective, I/Thou.

I GO

(Hands crossed over heart moving slowly outwards to point forward, then curving around and back, waving like the sea)

I go forward along the "Wheel" plane; the ***Water*** *of Life that flows in waves.*

The feminine axis, a blue circle radiating inwardly, Light entering heart from behind forwards, from Heh to Mem.

I go, as I Am. I have a purpose being here: to learn, to love, to give.

I move in the Being of God. I meditate. 1st Person perspective, I.

I let myself flow into the world.

As a brief self-hypnotic attunement and orientation process, this can be carried out in a shortened form at any time when you are, in Stephen Gilligan's[21] phrase "scattered and lost in ego contractions", and you need to be calm and centred for a purpose. Centre with the breath and then let your hands gently move through the directional axes until you feel a contact with the creative flow state. Focus on what you need to do, let the creative unconscious provide an image, and rehearse bringing it into the world with your slow dance-like hand movements.

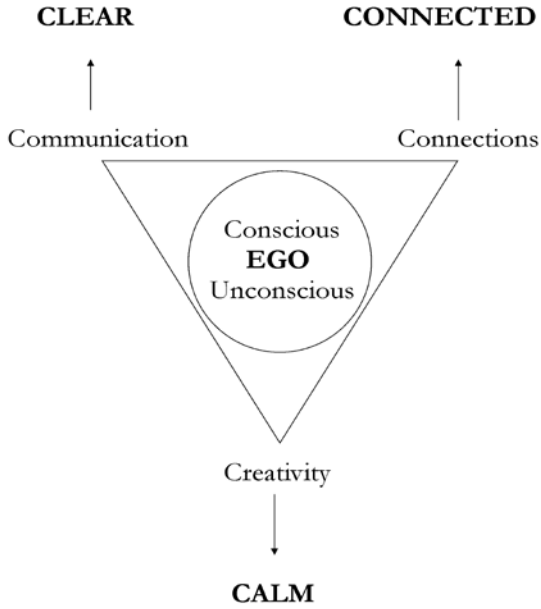
(E) Charging the Light Grid Around the Earth

Feeling full of Spiritual Light, we allow it to flow from our heart to our hands and around the globe to recharge the sacredness of creation. Imagine a pulsation of Light surrounding and healing the globe.

(F) Preparation for Meditation

First, lay down your head; then one by one let go of all distractions. Embrace the light and let it guide you beyond the winds of desire. There you will find a spring and nourished by its waters like a tree you will bear fruit forever.

Rumi



The Personality in Preparation for Meditation

(G) Meditation on the Light

This is an elegant, and simple, approach, taught by Nicholas Hagger.[22]

The form of the meditation is always the same. I take the seekers behind their thoughts, their rational thinking "I" to the "I" behind Descartes' "I think therefore I am." Some want to struggle to clear the confused emotions of the rational, social ego, but I urge them to bypass it completely, simply to go behind it. I urge them to go back across the bridge that leads from their left brain to their right brain, back to the soul. In the course of doing this we leave our bodies behind as it were; we are not aware of our legs and arms, which go to sleep. We move to a place beyond thought, beyond our body – to our soul, which is apart from social mind and body consciousness. We open this like a flower and wait for the Light to pour in. When it has poured in to me I say: "The Light is in this room now. Open to it." I urge them to give themselves permission to surrender to the Light, to let the Light in.

The Light can begin as a speck, a point: Dante's "infinitesimal point". It widens into a hint of dawn. There are glimmers and gleams. Many see, behind closed eyes, a shaft of Light coming down from above. This top down, divine-spiritual, safe Light descends and enters the body, going down into the lowest centre, and then coming up to light the soul.

After inviting everyone to open to the Light I draw attention to the powers of love, wisdom, and understanding and invite all to know the love of the Light and to love mankind, to pour out healing energy to all in need. The act of giving energy helps to open the channel that supplies Light, and Light comes in… I invite all to open to the wisdom of the Light, and I ask all to ask the Light "Why am I here on earth, what is my task, my mission, what is my destiny?" and to listen for the answer. Very often there is an answer that people at a crossroads find helpful. I ask for the powers of understanding of the Light to flow in….

I draw everyone's attention to the association between the Light and God, and invite all to know God and to feel the inner serenity and peace of the Light. Then I bring them safely out of the Light, folding in the petals of the soul that has opened. Then step by step, very gently, we return from the soul across the bridge to the rational, social ego and then into the body. We reoccupy the body from which we have withdrawn and move our paralysed limbs and open our eyes.

3. Healing

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad

Hear O Israel, God is our Lord, God is One

Oneness, while being the fruit of mysticism, is a hard thing to swallow. The spiritual fact that unity and duality, all the dualities of multiplicity, good and evil, love and hate, are all inter-related and subsumed in God makes superhuman demands on our consciousness.

We now have a detailed fractal Ladder crossing Worlds which are all One. What enables us to hold so many conflicting realities in our head and still remain sane and motivated? Only the representative Presence within and around us of Divine Oneness can give us an intimation of the level of consciousness we need to embark upon such a quest for Realisation. We cannot be whole, or healed, until we get a taste of Oneness. The twice-daily recitation of the Sh'ma is a reminder to Jews that wholeness is healing. And as Jesus said[23], the Sh'ma is the first Commandment.

Love is the broadest possible context for healing. Healing is love in action. Sensing the sacredness of life, the consciousness behind phenomena is a necessary first step. Mystics have unlocked a hidden Reality, a Reality important beyond belief. To experience the "is-ness" of things is to know the miraculousness of creation. Existence is not trivial, it has divine roots which eternally renew the natural world as it strives towards ecological goodness, wholeness. Life is sacred because it embodies the Fire or Light; it is made whole in Divine love.

Kabbalah is above all a means of joining with the Divine. It is a path of transformation which heals as it awakens our souls. Jason Shulman[24] says "We have been whole from the beginning." But in Asiyah, Reality is hidden. We have to work to make inroads. We have to shift our centre of gravity from ego to God. By doing so, we remake ourselves and the world. We are in relationship to Unity. We may momentarily be imbued with the World of Non-Duality which brings ultimate healing, and wholeness; it is the World of the Prophets.

Reality is mapped by the Kabbalistic Worlds and the Ladder. Each layer beyond the density of Asiyah becomes more transparent to Divinity. Higher Worlds are more integrated and whole, uniting space, time, matter, consciousness, and spirit. The Ladder is there for us to climb, reaching into recognition of wholeness, which was always there, implicate and enfolded within us and around us.

All the diverse methods of healing have in common a belief that behind the physical reality lie emotional, mental, and spiritual realities which all conspire to make the physical world of action happen the way it does. Only Kabbalah introduces such a detailed topography. But this gives us multiple points of intervention and inner work. The points of major change known as Dark Nights, can be plotted on the Ladder at Paths 25, 19 and 13 where we are able to ascend into higher soul Worlds.

With reference to The Ladder and World Trees of Return on page 102, Path 25 marks the Dark Night of the Senses where purification of the physical habits takes precedence. Here we find the Tarot Temperance, and the "Testing" Path. The ego consciousness of Path 28 is limited and breeds dissatisfaction. As egoic unconsciousness at Path 25 starts to reveal its historical templates, they can be worked on and habitual behaviour controlled or changed. The Tiferetic consciousness of Path 22 presents us with a major healing level, utilising the power of the Ruach Soul to heal the body which begins its manifestation here, from Yod, in Keter of Asiyah. Here we find the Tarot Strength, and the Path of "Faithful". Path 19 marks the Dark Night of the Ruach Soul as our progress enters the Causal realm of the Neshamah Soul in Olam ha-Ba. Here we find the Tarot Justice, and the Path of "Spiritual Activities". Path 16 is the highest operative level of Tiferetic Spiritual awareness normally attainable in life. Access to the Non-Dual realm of Olam ha-Matkela at Path 13 is called the Dark Night of the Spirit. Here the Neshamah Soul enters the Chayah level, where Shadow work is carried out, which is a refining of the Upper Neshamah in Olam ha-Ba. Path 13 is momentarily reachable with Grace, and Path10 may be reached by Masters. There is the possibility of no return from Path 7.

Life in Asiyah is our great teacher, if we pay adequate attention. It is far from perfect, so we suffer psychological wounds and feel separated from others and spiritually lost much of the time. Externally, war is

always breaking out, seldom peace. Our thinking starts out as magical and becomes egoic. Our feelings start to be defined in Olam ha-Tikkun. We are aware of our feelings and join with those who feel like us. We are self-reflective, and searching for answers. In Olam ha-Ba our awareness is able to hold intimations of oneness as well as separateness. We have moved beyond personal history, and see things as they are, their "is-ness". Opposites are encompassed and seen as dualistic expressions of Unity. If we are granted access to Path 13 we get a glimpse of Olam ha-Matkela which is the soul World parallel of Atzilut, which never shattered in the Shevirah. It confers the highest source of healing and revelation of Divine love. Only the final perfection of Yechidah and Devekut (Divine Clinging) remains.

In all the departments of civilized life, outcomes will reflect the beauty, or the falsity, of the inner vision and drives of the people concerned. Inner work involves discrimination, and striving for ideals which are known to be for the best. Our healing has to take account of very many contexts, both inner and outer. If change is not possible, we have to move into forgiveness and acceptance by raising our sights spiritually.

There are two main streams of religious thinking about self-improvement. The Theistic model is about ego purification, embodiment of the Light, surrender to God, illumination. The Advaitic or Non-Dual model is about ego as illusion, contacting the ground of being, awakening. The main distinction between them is that Theism allows for individuality to reach up to God, Advaitism sees the need to dissolve the individuality and merge with all that is. But, as Jason Shulman points out, the ego both paths decry is the *unhealed* ego. Shulman's approach, which reflects the path of Return, is that we do better to fully accept the ego, as a sacred part of creation, and work to heal it, so that it can act as a foundation for our spiritual progress. We can then enter into the wholeness of Self-realization, and God-connectedness. We can serve our self and others simultaneously. The healed ego is a fitting symbol of God's own Desire to exist. Shulman shows how we can heal the ego so that it neither has to be the enemy as in Theism, or made invisible as in the Non-Dual model:[25]

> Liberation occurs when we can see simultaneously both the solidity and validity of the ego *and* its transparent, temporary nature, not aiming at one or the other state, but holding both. While in the

> beginning there is an "inner foe," at the next step of development there is no inner foe, Ultimate liberation, which we might call Love, knows no such boundaries and is content to let the ego exist. This contentment is what heals the ego from being the leader of an opposition sect ("me only"), bringing it to its rightful place as the human function that sustains and directs our efforts. Then the ego is the birthplace of the individual who is divine and beautiful in his or her own right and needs no introduction to God.

As Christian mystic Meister Eckhardt put it, "The Eye with which I see God is the same Eye with which He sees me."

The work of Tikkun, concerns a turning away from the hindering history of our experience and facing the future with flexibility and creativity. Teshuva, Fixing or Repentance, has three levels. Firstly, we empty our ego self to create a space for spiritual work; this may involve fasting. We meditate and pray to develop an intimate relationship with God. Then we make ourselves available to serving and healing others. Unity is in our practice.

In the first verse of the *Sefer Yetzirah,* we learned that

> … He created His universe
> With three books (Sepharim)
> With text (Sepher)
> With number (Sephar)
> And with communication (Sippur)

Text refers to the informational quality of vibrations: the holographic nature of coherent light, word symbolism, and DNA sequences in creation. *Number* refers to the informational quantity of forms: the fractal nature of mathematics, geometry, and spatial aspects of creation. And *Communication* between quality and quantity underlies the beauty of created life, and of our participation in it. In order to heal, it is necessary to be able to raise our level of awareness so that we can attune our soul with the soul body of the person or group to be healed. By entering a spiritual level, we can trust in the validity of the healing or guidance which follows because it is flowing from the quality and quantity of God's power in manifestation with which we are communicating.

Leet's Transformative Meditation is a powerful healing modality described briefly below. It applies to work in the Worlds of Olam ha-Tikkun and Olam ha-Ba. It is a means of lifting the soul higher, while helping to build the soul vehicles. At Path 25, the attunement process of 26 recitations of the Divine mantra "Ruach Elohim Chayyim" charges the body with energy. The analysis of the body at Path 22 is the prelude to healing. At Path 19, the image of a perfected model of the healed body is sought, adapted to the individual person, and then affirmed. At Path 16, touching Tiferetic Neshamah consciousness, the healing energy is directed outwards from the heart, and the manifesting power word "Vehayah" is silently intoned.

Meditation focuses the mind and will, but prayer opens the heart into an ego-less state. At Path 13 the practice becomes one of prayer in Unity consciousness, waiting in readiness for inspiration, and feeling a sense of bliss. The breathing mantra of "Yah – Vah" could be used to accompany the waiting.

Healing with sound is built in to the Jewish liturgy in Hebrew, but it can also stand alone as a universal practice for clearing the energy body and the mind and bringing in healing Light. The three basic vowels in all languages are "ee", "ah", and "oo". "Ee" relates to the Head, the I, the Yod, Keter. "Ah" touches the Heart, You in relationship, the Heh, and Tiferet. "Oo" energises the Hara, We, the Vav, and Malkhut. When sounding these, and several intermediate vowels, overtones can be produced. These are floating bell-like sounds, apparently self-generated. Working down the body from head to base, ending with "Ommm", is the manifesting order. Working upwards towards the head is the spiritualizing sequence, and ends with "Ish" meaning Man. [26, 27]

Healing practices are many and varied. A simple addition to any healing practices you know, is to imagine the Light entering your Crown, going down to the heart and out through your hands towards your patient. Imagine the infinity symbol as a pattern of transmission and return, so that the light now enters your patient through their Crown and travels down to their heart and body before returning to you and mingling with the Light entering your Crown, and so on in a flow. The healing

Light can take on alternately a hint of magenta or green, as these are the colours expressive of balanced energy from the Middle Pillar.

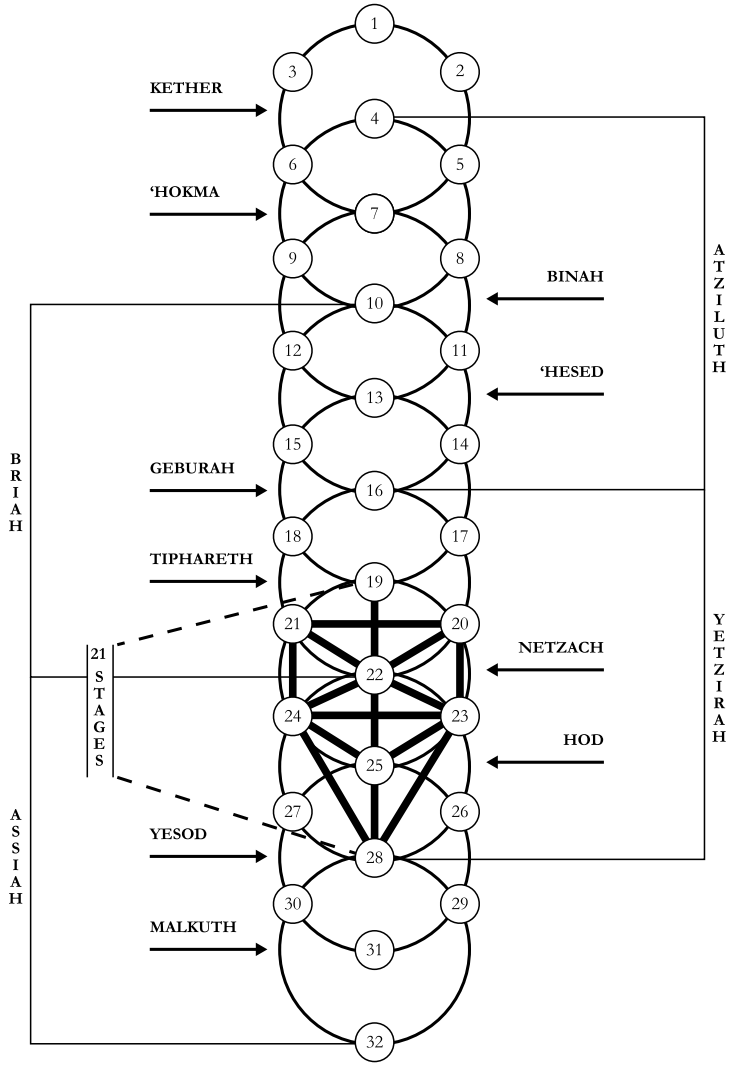
4. Pathworking

Pathworking on the 21 Stages (Appendix 6), and contemplating the Ladder of Sefirot (Appendix 5) are slow but thorough means of developing awareness. We learn to resonate with a variety of cosmic potentials or energies, to make them part of our soul, firing up our Divine potential to build permanent light bodies. This will occupy a significant part of our lives, and bring us into closer communion with our true Self, each other, Nature, and God.

The 21 Stages occupy Olam ha-Tikkun. They describe the work of self-examination we have to undertake to make progress in controlling our ego. Our task is to learn how to resolve polarities in our psyche by upward harmonisation. Our aspiration and compassion are put to the test in our outer life.

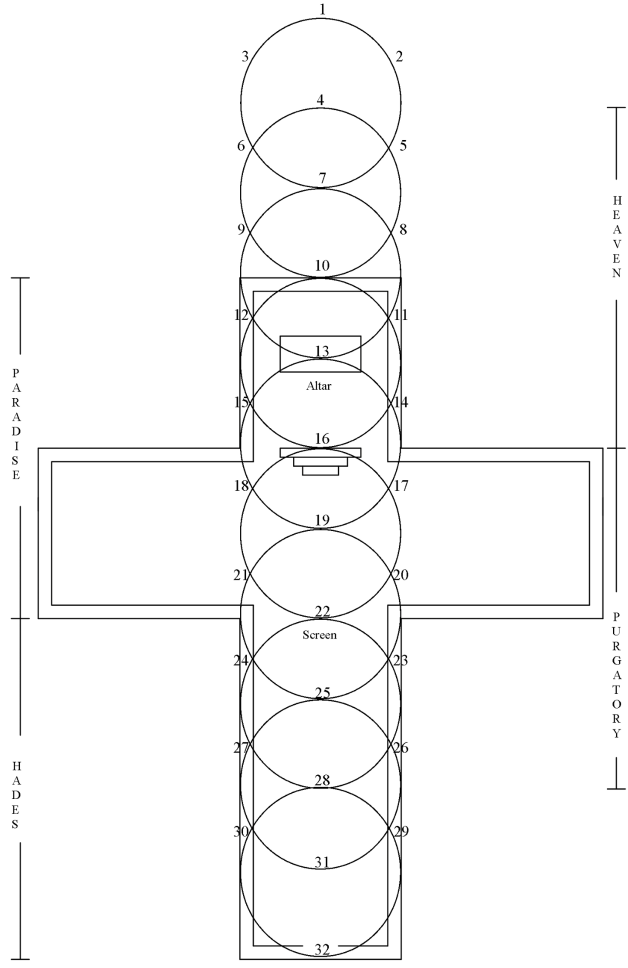
Kabbalah has five levels of soul. The Gross ego level is the vitalising Nefesh, this is refined by Subtle influence from above, the Ruach level, which in turn is dependent on Causal impulses from the Neshamah level, and the final two levels of Chayah and Yechidah concern the path of Divinisation in Olam ha-Matkela.

The 21 Stages and their relation to the Ladder of Return is depicted overleaf, as Rev Alan Bain depicted it in *Keys to Kabbalah*. I have rendered it in a version emphasising the future Worlds on page 311.



The 21 Stages in Relation to the Ladder and Future Worlds (AB)

Traditional religious worship is not always an easy matter for the dedicated Kabbalist. The elements of Kabbalah are often residually present, but unacknowledged. Rev Alan Bain designed a Christian-Kabbalistic service for his own Order. It is distinguished by the inclusion of the Paths of Wisdom and the Ladder, which become an imaginal Temple.



The Holy Temple

Kabbalistic symbolism is built into the Christian Church. When there is a Lady Chapel situated behind the high altar, it symbolizes the Tiferet of the Greater Binah: Path 10, the Great Mother, or The Queen of Heaven. The letter Bayt, the feminine archetype of the house, is placed here. Path 7, The Knowledge of Heaven, is symbolized in the Christian Church by the light which enters from the triform East window, set high above the sanctuary altar. Light is the symbol of Divine Being at the heart of Wisdom. Are today's worshippers aware of this majestic symbolism?

The 21 Stages of Pathworking can be explored by anyone, anywhere, any time. We can make our first acquaintance with the method here by examining the Seven Steps which the Paths cover. Each step is a Sefirah in Olam ha-Tikkun, and a Tarot Trump in the Tree of Life arrangement as shown in Appendix 6. We start in Yesod, then progress to Hod and Netzach, through the "Veil" to Tiferet, then on to Gevurah, and Chesed, and finally we may approach Da'at.

Rev Alan Bain introduced his 21 Stages with these notes on The Seven Steps:

The Seven Steps

Step 1 Centred on Yesod

The first Step is the beginning of a Foundation upon which we build our understanding on the journey towards Self-awareness, Knowledge and true Being. As a result of a certain amount of preparation in life, the desire is stimulated towards Spirit. This first Step opens the Way towards freedom, independence and self-expression. Yesod is the ninth Sefirah on the Tree of Life.

Its virtue is independence; its vice, idleness.

In astrology, Yesod is represented by the Moon. At Step 1 our level of being is governed by and related to the anterior pelvic plexus, governing the organs of generation, whilst the posterior pelvic plexus, governing the organs of evacuation, may be referred to Malkhut. In the chakras of the subtle body, these are represented by the *Svaddisthana* and *Muladhara* chakras respectively. At this level, our minds tend to be dominated by sex and materialistic considerations. In the quest for realisation this step is the arising of the right desire, or right impulse, the starting point which leads on to Step 2 by means of good intention.

Step 2 Centred on Hod

The 2nd Step of the Way is where we come to a decision, through reasoning, concerning the desire for real freedom. Here we apply the intellect to the matter of growing towards spirit, and we adopt or discover a system to follow. Hod is the eighth Sefirah on the Tree of Life.

Its virtue is truthfulness. Its vices are falsehood and dishonesty.

In astrology it is represented by the planet Mercury. Here we have no doubt about the Way, for it is in line with our intentions and conviction. We have realised that we can go further. In the second three Stages during Step 2, we

are strongly affected by the vital energies of Nature, sometimes considered to be analogous to the *prana* of Eastern schools. In the subtle body it is represented by the solar plexus, a little higher than the navel, and is called the *Manipura* chakra.

In common with the psychologist Jung, it is important to mention that purely Eastern systems of development are unlikely to be suited to the temperament of people in the West. Jolande Jacobi, in *The Way of Individuation* (1967) tells the story of a Western man who spent six years in an Eastern monastery, but had to leave as he could not find what he needed. On his departure he was given an exquisitely wrapped gift. When opened, it proved to be a beautifully bound Bible.

Step 3 Centred on Netzach

The 3rd Step of the Way. During this Stage, continual help is being received from outside influences. Here begins to be formed within us a centre from which we may build permanently in order that Self may become manifest in us. The glamour of, and attachment to possessions is very strong. We need to cultivate humanity and humility. Netzach is the seventh Sefirah on the Tree of Life.

Its virtue is unselfishness; its vices are selfishness and lust.

At this point, we must make a definite effort to realise the nature of love, represented in astrology by the planet Venus. The level of being at Step 3 is basically what it has been since we began, except that we now begin to develop a conscious desire to raise our level of being to a more permanent state, developing the heart centre, or *Anahata* chakra as we proceed.

Step 4 Centred on Tiferet, Founded on Yesod

The awakening of Self. The 4th Step of the Way. Before this can become permanent, there is a time of preparation and testing. The voice of Self is heard, the impulses of Self become known, and we are gradually given the opportunity to see ourselves as we are. The rest of the journey will need all of our qualities. If we continue further, we can be united after Step 4 in a manner not easily described. Having permanent centres, these centres are linked in Eternity, and we are truly "members, one of another". Tiferet is the 6th Path on the Tree of Life.

Its virtue is devotion; its vice is pride.

In Stage 10, we have our being in the region of the solar plexus in the body, there being continual interplay between this centre and the lower plexi. At the same time, we begin consciously to receive impressions from the heart centre,

which flow downwards and evoke a response. In Step 4 our centre of being is transferred to the heart centre. We get the first real glimpses of spiritual awareness and the warmth of spiritual love. This has been described as a change in our centre of gravity. After such a change, we can never be the same again.

Step 5 Centred on Gevurah

The 5th Step of the Way. Here we begin to see the activity of Spirit in every manifest thing and see that they are, because of Spirit, not many things, but one thing. Not many lives, but one life; a life that is common to all creation. Here we see this; we have yet to know it. Here lies the strength of Spirit, and the weakness of humanity, shown by the cruelty of pride. This pride is generated by attachment to the things of Self, by identification with that centre in us which is necessary for us to be able to continue, formed at the 4th Step of the Way.

Its virtue is courage. Its vice is cruelty.

At this Stage we still have our being in the heart centre, and develop insight. We begin to see ourselves and things as they really are. We realize about things what they are, how they are constituted, and observe their properties. Also, we begin consciously to become aware of the attraction of Spirit, which informs all that is. Gevurah is the fifth Sefirah on the Tree of Life.

Step 6 Centred on Chesed

This Step completes the balanced triad of Tiferet, Gevurah and Chesed (in ascending order). Our centre of being becomes more firmly rooted in the heart centre, and a serious awareness of spiritual love begins to manifest itself towards us. It is very well described by the text of Stage 18, [Path 20: *Wil*]. Chesed is the fourth Sefirah on the Tree of Life.

Its virtue is obedience (to spiritual law); **its vices are hypocrisy, bigotry, gluttony** (thinking we know better...).

Step 7 Da'at

The 7th Step of the Way. Here we may begin to manifest Spirit directly, for we are one with Spirit, and we are Spirit. This is the fourth state of awareness beyond which lies, on the other side of the Abyss, the worlds of Spirit. Those who have progressed this far may, in this life, take the position of Knowledge (Da'at) from time to time, and in Knowledge of Creation may give this knowledge, given first to them by the Spirit, to others on the Way following.

Two centres in the subtle body are affected by this Step. One is the throat centre, governing the organs of speech, and the other is the centre in the region at the back of the head, sometimes associated with that part of the body where the nerves from the left and right hemispheres cross over as they move downwards through the body. Via this centre we may, under certain circumstances, receive instruction from "higher" or "inner" planes and intelligences such as are described in (for example) modern theosophical writings as "Masters". In the Hebrew mystery tradition they are known as *Maggidim*. Other systems have other names for them, but all systems refer to them in some way or another. In Biblical literature they are the "angels" - or spiritual messengers.

Completion

When we finally cross the Abyss, (i.e., at the time of physical "death") we shall be in another world, and another life, ready to start out upon another, higher Way to another higher destiny which is our true inheritance. This next World is the World of [Olam ha Ba], the "Third Heaven" of the Apostle Paul, the "Paradise" or "Garden of Eden" which Jesus is reported as having told the thief on the cross they would soon be sharing. We may have brief excursions into this region while in this life, an experience which Paul describes as seeing, "as in a mirror, darkly".

> Spiritual friend in God, thou shalt well understand that I find, in my boisterous beholding, four degrees and forms of Christian living: and they be these, Common, Special, Singular, and Perfect. Three of these may be begun and ended in this life, and the fourth may by grace be begun here, but it shall ever last without end in the bliss of Heaven.
>
> Evelyn Underhill [28]

Hopefully, on re-reading the above in time to come, a deeper understanding will dawn, bringing deep rewards, not unlike witnessing the tumblers fall into place in a lock when the key we are holding is applied.

All further details of the study and work to be undertaken by serious students is to be found in Appendix 6.

5. Exemplars

This is a time of unparalleled potential access to information, but what we really need to know may elude us in the welter and flood of disconnected data, and partial truths, or even real rubbish and manipulation such as that which the internet entertains. There have been many world famous sages, mystics and avatars in recent times. They all present slightly different philosophies or cosmologies, and so intellectual clarity is hard to gain. The new philosophy of Universalism, and that of Integralism, both pull all the threads together brilliantly, and point towards the future. One universal feature of spiritual seers of all complexions is the issue of our personality or ego, which they say is distorting the real world and clouding our perception of Reality. Using the lens of Kabbalah to examine ourselves and the world about us, helps us to map where we are centered, for instance in one of the ego attributes centred in Yesod, or in our illumined state in Tiferet. Not all mystics have offered us practical steps to take on our own path to gnosis, but their lives act as examples of wise living and teaching, and their writings are food for the soul.

Rev Alan Bain said his exercises would produce "a real person in a real world." What does this mean? Becoming "a real person" means cleansing the door of our perception, stripping away preconceptions, delusions, and projections which are the productions of our conditioned personality and our instinctual being (Nefesh). When we are clear and open, we see the real world in an unvarnished way, and know what needs to happen next, from necessity. Spiritual philosopher Peter Tremain would sum it up in the words "See what life brings, and respond with love." To do this we have to have the power of the Ruach level of soul which lovingly guides us. And it is built at least partly by the cultivation of the virtues and values of living, and partly by having a spiritual practice.

Our history may or may not support our growth into this level, but the past can be redeemed and overcome with self-knowledge, re-orientation, conscious choosing, discipline, and letting go. Our path from Yesod to Tiferet is a question of balancing the two extremes which declare themselves on the Tree of Life: Gevurah and Chesed. Too much egoic greed and contraction, into form, or grasping, can lead

to Bohu, emptiness and despair. Too much egoic indulgence, into energy, or emotional incontinence, can lead to Tohu, psychic chaos. The balanced Way uses natural rhythmic course corrections, swinging effortlessly from expressivity, and work, into rest and refreshment, with guidance coming from contact with the creative field of the unconscious.

It is extremely arbitrary, but I am including here brief allusions to the fascinating and enlightening work of just three mystics from each of three world faiths: Judaism, Hinduism, and Christianity.

Martin Buber (1882-1965), Jewish mystic, is a major force in Judaism and Kabbalah. His seminal concept of I-Thou is a statement of essential relationship between the individual and the numinous greater Reality. This relationship is our personal means of speaking to God and listening to God. As with Ramana Maharshi, and Alan Watts, the "I" only exists in relationship, so its nature can vary according to what it is identifying with, the polarized choice being towards the mortal body, I-It, or with God, I-Thou. As man does not create himself, he has to choose to relate superficially, or with wholeness of Being. "The It is the chrysalis, the You the butterfly."

Ramana Maharshi (1879-1950), the greatest modern sage in the tradition of Advaita (Unity) Hinduism, calls the ground of Being and Existence the Self. His philosophy states that our Self is what we really are at all times and that death is a return to Self. So his use of the phrase "I-I" is a statement of Unity. In such a unity as this, it is possible to feel that there is a continuance of individual consciousness rather than a dissolution, because in the Reality all is one, but one is also all. His warm and generous advice to enquirers is a testament to his greatness. One quote from *Talks with Ramana Maharshi* [29] will have to suffice:

> If you surrender yourself to the Higher Power, all will be well. That Power sees your affairs through. Only so long as you think that you are the worker, are you obliged to reap the fruits of your actions. If on the other hand, you surrender yourself and recognize your individual self as only a tool of the Higher Power, that Power will take over your affairs along with the fruits of your actions. You are no longer affected by them, and the work goes on unhampered.

> Whether you recognize the Power or not, the scheme of things does not alter. Only there is a change of outlook. Why should you carry your load on your head when you are travelling in a train? It transports you and your load whether the load is on your head or on the floor of the train. You are not lessening the burden of the train by keeping it on your head, but only strain yourself unnecessarily. Similar is the sense of doership in the world by individuals.

Austrian Seer Rudolf Steiner (1861-1925) has made numerous major contributions to human wellbeing, despite his early death, most notably in education, religion, and agriculture. His approach to active meditation stressed our thinking as a route to discovering the "is-ness" of things. Following Goethe, he sensed a realm of spiritual beings whose activities were drawing up life and consciousness from Earth. They are assisting the lifting of man's awareness through archetypes which are effectively like God's qualities, or Sefirot. He also described an earth-force called Ahriman which pulls downwards like gravity and holds back or destroys progress. These ideas mirror the Sufi arcs of ascent and descent. Interestingly, Steiner assigned the Arts to our various levels of being: architecture with our physical body, sculpture with our energy body, painting with our mental-emotional body, music with our spiritual body, poetry with our Spirit-Self, and Eurythmy, a dance form, with our Life-Spirit.

6. Prayer

Prayer is an attempt to bring ourselves closer to God. It is not about asking for material things, it is about expressing gratitude for all our blessings, and seeking love, healing, protection, and usefulness for ourselves, our friends and family, our community and people at large. As spiritual philosopher Sarah Mamalai says, "There is no such thing as false hope, there is only hope."

The intimate relationship between consciousness and matter, makes sense of both prayer and healing. It means that our conscious efforts can lend some influence to the probability waves of the Universe and so change outcomes. If it is the REM state which is involved in this process, it is necessary for us to be selective about what we wish for, as

both the evolutionary and devolutionary paths are mediated by REM. In other words, we are agents of change for better or worse, and can only be *influenced* by spiritual beings trying to make us move in one direction or another. Our conscious choices form part of the probability pattern for the immediate future and so influence the actuality that is ahead of us moment by moment. This is the secret of spiritual healing, which is no more infallible than anything else, but which has a meaningful contribution to make to real outcomes. If we transmit love and healing energy, in due humility and seriousness, our work may be rewarded with results which have the appearance of miracles. The cumulative energy of love and healing transmitted moment to moment by awakened individuals has a real power to effect positive change. It establishes a positive field which is set in opposition to destructive energies. The balance is uncertain, but we must be content with the part we play in promoting goodness and love. Love is the greatest power we know, as it is God's Desire for the world.

The Lord's Prayer

The Lord's Prayer can be seen as a complete word picture of the Tree of Life. When we back into the Tree in our imagination, the words group themselves meaningfully over the Sefirot. So it is a practise for embodying the Tree and making it come alive in us, in *both* directions.

Our Father	Keter	Above our head
Who art in Heaven	Chokhmah	Left of head
Hallowed be Thy Name	Binah	Right of head
Thy Kingdom come	Chesed	Left shoulder
Thy Will be done	Gevurah	Right shoulder
On Earth as it is in Heaven	Tiferet	Over our heart
Give us this day our daily bread	Netzach	To our left hip
And forgive us our trespasses as we forgive those who trespass against us	Hod	To our right hip
And lead us not into temptation but deliver us from evil	Yesod	Sacral centre
For Thine	Keter	Above our head
Is the Kingdom	Malkhut	Towards our feet
The power	Yesod	Sacral centre
And the Glory	Tiferet	Over our heart
For ever and ever	Da'at	Throat centre
Amen	Keter	Above our head

Yesod. As evil is human ill-will, the words "Lead us not into temptation, but deliver us from evil" could not be more apt in the Sefirah of the ego. The ego is not our true Self which comes from God. It is a vital and instinctive mindset built for survival in a challenging natural and social environment. The instincts help us and all creatures to survive and procreate. If an animal's needs are all met, it lapses into a peaceful, contented and generous state of being which is closer to a spiritual energy of goodness. If needs are not met the instincts kick in to provide motivation for the meeting of those needs at all costs. The "all costs" could include incidental ill-will, but that negative mindset once established can take root and lead then into premeditated evil. But only in creatures with a highly developed and flexible intelligence. The tree of knowledge may bear the fruit of evil if it is accessed without compassion.

Malkhut as the Kingdom of God. We are built in the image of God in the sense of love and creativity. But in a dualistic universe, the obverse is always there. So it is that there have been depictions of the Creator as twin brothers of good and evil, or just as evil per se, as in Manicheanism. But if, as I would suggest, evil is only available to rational creatures, we have to bear responsibility for evil acts and not project them onto a creative demiurge. Unity (in the Light of Goodness and Love) is the ultimate truth of creation, but the business of universe creation involves a multitude of divisions of that unity. So, according to the patterns of emanations received into Yesod, the World will appear. And it is we who can choose with our freewill which emanations to give actuality to.

Hod. Dealing with our trespasses and those who trespass against us. This is a very tough call for us. To accept our need of forgiveness escapes most of us. To be able to forgive others who harm us is well beyond most of us as well. Both of these accomplishments are couched in the context of receiving spiritual support. We find it so hard to make moral choices without the humility to refer our struggles upwards towards a loving and merciful spiritual being to whom we owe our existence. It is important to acknowledge that we did not make ourselves and neither did we come about purely by accidental processes of material interactions, which is the predominant gestalt of a materialist culture. Even though scientific materialism, yoked to an inversion of spirituality, has given rise to the Holocaust, it still drives much thinking. Mankind's responsibility for the horrors of the Holocaust have been deflected outwards into the concept of a Godless universe because obviously no God could countenance such actions, so it is God's fault for not existing out there to save us from ourselves. Again, there is plenty of work to be done with our Shadow selves, in pulling our projections back inside our brains and flooding them with Light.

Netzach. "Give us this day our daily bread." This is a relatively straightforward account of our needs. We have so many physical needs which have to be met from our environment. Fortunately for us, Nature is giving and generous and repays moderate effort with plentiful sustaining produce. Our emotional needs have to be met in relationship. Spiritual needs ultimately involve making contact with a wellspring of love by going within. It is an essential spiritual food which we are given, if we ask - as we are doing here.

Tiferet. "On earth as it is in Heaven." This is where we can experience the spiritual world while living in the flesh on the planet Earth. But it is a plea once more. We are supplicants, as Job was reminded.

Gevurah. "Thy will be done." We are asking for the evolving universe to proceed on its intended course of revealing God to God. We are praying that we, as creatures made in the image of God, may fulfil our role and not abuse our freewill by distorting the intended course of things and making our Shadow substantial by our evil acts. Our unconstrained egoic wills are not conducive to peace on Earth and goodwill to all men.

Chesed. "Thy Kingdom come." The driving principle of love behind creation is the precious cargo of these three words. It is not a given, because creativity has to be open-ended. There are choices to be made and work to be done. The force has to be contained and given form in the light of consciousness and awareness. So we are praying that God's intended evolution may proceed and that we may hinder it not. Humans have to pray we are not too disappointing in this work.

Binah. "Hallowed be Thy Name." Here, where the universe begins its course, eternally, the Holy Name, "Elohim", is sounding to set creativity in train. The universe has a purpose and an intended completion and re-absorption into the Eternal and Infinite. It is teleological – purposeful. Again, the materialists will dispute this and attribute everything to chance in a universe with no meaning or moral foundation. The meaning and the moral foundation are the same. The goal is spiritualisation and reunification over many aeons. The Eternal has time at its disposal. Such a vision must surely be hallowed, or surrendered to in awe.

Chokhmah. "…which art in Heaven." The creative thrust of the universe is not in our own backyard. It is another dimension of reality entirely – Heaven.

Keter. "Our Father". In Kabbalah the topmost Sefirah of the Tree is not God but the Will and Power of God. God is pushed back into the unknowable realms before the Universe began, as all Light, a Unity, an Eternal Reality. The use of the word Father is a symbolic use of a familiar term to express the unfamiliar but analogous starting point for our Reality, for everything, for life itself. "The force which through the green stem drives the flower" as Dylan

Thomas had it. The Rose, the Fire, or the Light as other, mystical, poets have described it.

The essence of God is hidden in Knowledge which powers all the Sefirot and is central to Universe creation. It is the ultimate example of the inseparability of that which can be separated.

There are deep imponderables in life and we should not seek simple answers. For instance, the problems of disease and death, and calamities of all sorts, have to be set in the context of Life itself, as a beautiful, fragile thing, semi-autonomous, and complicated beyond comprehension. We are wise to respond in ways which are necessary, and loving. God does not provide personal solutions without our participation. Random horrible things happen. And they are random, not intentional unless committed by ill-intentioned humans. Prayer can draw down Providential forces to address our needs and wishes, but help is not necessarily forthcoming, or not in the way we envisaged. We may not be making a just request in the total context of our existence. How can we presume to know? Is God answerable?

Communion

The Communion Service is at the heart of Christian worship. It is instituted as a means of perpetuating the spiritual energy of the founder of the faith, Jesus Christ. It remembers Him and brings his presence into our time and place.

In Judaism, the Shabbat meal performs a similar spiritual function, and especially so during the festivities of Passover: the Haggadah Seder. On the use of rituals in general, Leet[30] observes "The true power of ritual is to conserve and convey the living spirit of its founding master and, through this, the divine spirit and source of all. All religions are structures designed to conserve and perpetuate the divine fire manifested through a master spirit and transferred by him into specific rituals."

Blessing

The custom of blessing food is an intimate reminder to our family or friends that we take the spiritual world seriously and offer thanks for the miracle of our daily bread, in the nutritive sense, as well as in the

sense of our life energy, and spiritual sustenance. In fact, many believe that the act of blessing changes the molecular structure of the food and makes it more individually suited to our needs. When we send loving energy to the people who are closest to us, we need to extend our provision to all people in similar situations. It comes from an attitude of humility, gratitude, and universalism.

Forgiveness

The act of forgiving is often too hard for people to handle. It is the highest form of wisdom, and an act of selfless courage. It is also the first stage of cleansing the soul of contaminating negativity. Lack of forgiveness damages the person so afflicted, and so, if it can be approached using therapeutic disciplines such as those recounted by Martin Seligman[31], it is indeed a blessing in the life of that person and their family.

In the end, forgiveness pits us against the workings of the universe itself which is often pitiless. Nature brings us disease and death. As we are at a loss to change these uncomfortable realities, a huge breadth of detachment and trust is required, so we can see our sufferings as part of a much greater scheme of evolution. Human life and progress is important, but the precise role and legacy of each life is unknowable to us. If we are to bear more reality, then we must learn to accept suffering, as well as the manifold blessings of life. If the small scale workings of natural complex systems are indeterminate, and if humans have freewill in the immediate moment, then the picture will be a blend of blessing and curse. This does not mean that our spiritual dimension lacks credibility. Our fullness is complex and beyond our control or understanding, and so it must be. But the gift of meaning is the ultimate reward for praxis. Prayers will not always be answered, and suffering is our birthright, but the perspective possible from spiritual development, and the outworkings of love are our birthright too.

7. Meditations and Other Practices

> The brain may make any number of books, but a book cannot make a brain. You had better throw it away and meditate.
>
> *Baba Nityananda to Swami Muktananda*

Most techniques today are variants of Buddhist Mindfulness (Insight) meditation which is an exercise for the Observing Self in letting go of thoughts and images. Coupled with deep breathing, it is a very helpful way to begin work. Kabbalistic meditation (below) expands into the application of directed healing. Tara Bennett-Goleman[32] says there are two approaches to training the attention: concentration and insight. Concentration includes focusing on the breath, and tranquillity. Insight is a non-reactive awareness, noticing thoughts coming and going. Calming the mind down when combined with insight offers great access to wisdom. It also makes room for humour and playfulness; and musical appreciation, which is itself a wonderful, indispensable resource.

Insight, or Vipassana practice: Start with awareness of the breath, and expand awareness to include other senses. Focus on whatever appears in awareness. Notice stimuli and your reactions. Notice without judgement, clinging, or resistance. Thoughts are like clouds moving through the empty sky, appearing and disappearing in the open expanse of the mind. *Open the field of awareness to include the entire range of experience*: breath, sounds, sensations, thoughts, images, emotions… whatever appears, experience it fully in the expanse of awareness, letting your mind rest, without wavering, wherever it goes. Then let it gently float away like a leaf floating down a stream. Learning in that way to let go of arousals will bring a sense of peace.

If you are doing work on the 21 Stages, you might like to add in a silent mental chant of the relevant Hindu seed mantra for the relevant chakra so as to build a solid foundation for contemplation. The following sacred sounds are drawn from Ernest Wood's authoritative *Yoga*: Muladhara–LAM, Svaddhisthana–VAM, Manipura–RAM, Anahata–YAM, Vishuddha–HAM, Ajna–OM (AUM).

Each tradition produces mantras which have a particular resonance and appeal. The integral approach means we can select what feels right to us personally. An example from the Vedantist line is *Om Namah Shivaya*, which means "I bow to the Lord, who is the inner Self", given to us by Baba Muktananda after he took his Master's advice and meditated his way to enlightenment.

Meditation is a practice designed to lead us into experiencing peace or Light. It may occasionally, however, lead to dark, lonely places. This is a form of Dark Night which has to be handled with care. There is a problem when individuals use religious technologies without the concomitant beliefs, structure, rituals, or social support. Universalism, Integralism, and Universal Kabbalah are safe ways to help resolve this problem. Universalism has the science to prove that the Universe is governed by an order principle, so it is a rationalist approach to faith. Integralism is a vast synthesis of wisdom with a growing world-wide community. And Universal Kabbalah has sacred geometry to point to a teleological structure in the Universe which involves the future divinisation of mankind. When we have built a foundation we can trust, we are free in meditation to request wisdom, understanding or healing from the Light, and not simply be floating free in empty reverie where our feelings may rise or fall.

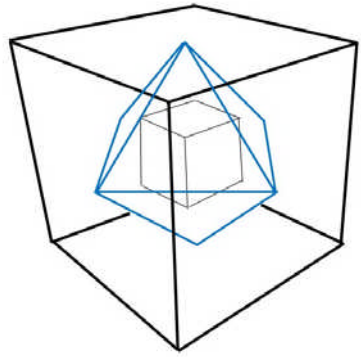
Leonora Leet's Transformative Meditation

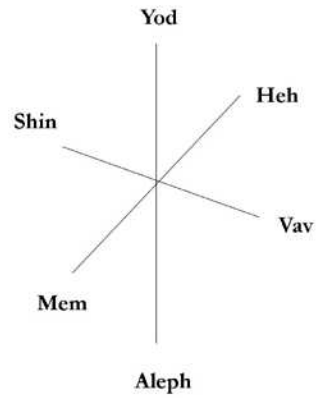
The Transformative Meditation given by Leonora Leet[33] is very briefly reiterated here, but it would need to be followed in the original to gain a full understanding. It is an advanced practice which involves powerful visualisations and invocations, and so it requires a suitable level of preparation, and careful understanding of the guidance given in the original.

1. Attunement. A recitation of twenty-six repetitions of the "mantra" from the *Sefer Yetzirah* defining its first Sefirah, Keter: "Ruach Elohim Chayyim" (Breath of the Living God) The number 26 is the gematria of the Divine Name JHVH. This lifts the Nefesh up to the Ruach level. Breathe in to the word Ruach, hold the breath for the Divine name Elohim, and breathe out to Chayyim as the light descends through the body.

2. Visualisation of the cube, octahedron, and cube which lie at the heart of Hebraic sacred science. The octahedron and cube are dualling solids. The *Sefer Yetzirah* instructs us to seal the infinite cube with the three letters of the Tetragrammaton and the three Mother letters at the central point of each face where the octahedron touches. Begin by enclosing yourself in a cube of

light, the ideal Nefesh soul body. Place the planes above, below, in front, behind, to right and left. Let it lift you a few feet into the air. Now imagine the octahedron of the Ruach soul body positioned diagonally to enclose the cube with its point in front of you. Imagine you are now transported deep into space. The infinite cube of the Neshamah soul body is now built around the existing Ruach cube-octahedron by drawing down the Or Ein Sof through the Yod. Seal each plane in turn. Breathe in to Ruach, hold to Elohim, as the top is sealed with a Yod, and bring the Light down into the soul and physical bodies on the outbreath, to Chayyim. The lower face is sealed with an Aleph. The front plane is sealed with a Heh; the rear plane with a Mem. The right plane is sealed with a Vav; the left plane is sealed with a Shin. Allow the Limitless Light to flow in from the transcendent letters, the Yod, the Heh and the Vav to meet in your heart. Allow the Light to continue to the Aleph, the Mem and the Shin to bring the power into cosmic functionality. The Yod-Aleph force balances the contracting feminine power of the Heh-Mem axis and the expansive male power of the Vav-Shin axis.





Soul Bodies

3. Healing work. Use the "mantra" to charge the body with Light from the Yod. Then cease the mantra as you send your awareness into your body to assess its health or disharmony. Use the creative capacity of your spirit to visualise a cure and a new self-image in which the cure has been effected. Affirm your healthy light body, your compassion and gratitude and your dedication to divine purpose and end with the Power word: VEHAYAH (VHYH: And it shall come to pass). This is the first level of Ruach spiritual power.

4. As you are filled with the Light, start to direct it out through your heart towards the image of a person you have chosen to

work with in meditation, with their permission. Repeat the examination for imbalances, the request for a cure, and the re-visualisation of the perfected person. Use the gratitude affirmation ending with VEHAYAH. The method can also be used for wider, community problems. Affirm a soul embrace between you and the other person or situation. This is the second level of Ruach power.

5. The third part of Ruach power is a shift into the Witness consciousness of unity within a larger whole. The relationship can be analysed and restored to health. Affirm mutual empowerment and end with VEHAYAH.

6. The fourth and final phase of meditation lifts up the Ruach soul to engage with the Neshamah soul in its communion with the source of all. The affirmation is: "Let me be enlightened by the Ruach Ha-Kodesh, the Holy Spirit, to recognize myself as a centering point of the Limitless Light, with access to all knowledge, and may I rest in that state of blissful being that informs me of all I need to know, VEHAYAH."

7. After a silent meditation, marked by receptivity, close with a final affirmation that you will draw down will, wisdom and power and transcend all dualities in the world. VEHAYAH.

A certain level of immersion in Judaism and Kabbalah is essential to follow Leet all the way with her transformative practise, and not everyone would wish to. But, like all her work, it lends itself readily to a Universalist perspective, because it is derived from universal sacred geometry, and it can operate within such a new synthesis of wisdom traditions as the world now needs to move forward into a new World.

Visualisation

If you are working alone or with a partner you can go easily into a relaxation trance. Relaxation is the key to accessing change states. A copper-bottomed protocol from American psychiatrist Milton Erickson's wife Elizabeth involves firstly setting a time for the work, and an intention or goal. You then start cycling through the senses,

noting silently to yourself what you can see, hear and feel; and then repeating until you are so absorbed in meditation, the process becomes driven by the inner mind. You will come alert at the time you have pre-set for the work to end.

The Three Things Relaxation Technique

1. Stare softly at a spot just above your eyeline.

2. Keeping your eyes still, notice three things you can **see** in your peripheral vision and repeat them silently to yourself, slowly and softly:
I can see A
I can see B
I can see C

3. Still keeping your eyes fixed, notice three things you can **hear** and repeat them silently to yourself, slowly and softly:
I can hear A
I can hear B
I can hear C

4. Close your eyes and notice three things you can **feel** and repeat them silently to yourself, slowly and softly:
I can feel A
I can feel B
I can feel C

5. Repeat each step several times, silently to yourself, slowly and softly.

6. When you run out of things to notice, start to use your imagination and imagine things to see, hear and feel. Or you can repeat what you have already noticed.

7. Sink into a comfortable depth of trance and enjoy it for its own sake, or explore the goal you have set, until it is time to awaken.

Another self-help approach is to follow a set of guided steps or images such as my "Bubble Process". There are innumerable alternative ways to do this, but avoid any third-party guidance which is too prescriptive and limits your experience; particulars may not suit. Always change

others' words so that they are consonant with your needs and wishes and in a tone of voice which you can relate to. This is self-hypnosis aimed at making positive changes.

The Bubble Process

Centering .The Observing Self is your psychological centre. Expand your subtle body around you so you are in a protective bubble. Selected contents of consciousness can be projected onto the outer boundary of the bubble. Other contents can be sent through it and away. The centre of the bubble, where you are, is focused in the present moment. It is a silent witness. Use the outbreath to build the protective bubble around your peaceful centre, and to send unwanted mind chatter away from you, and through the bubble. Use the outbreath to push sensory awareness away from you, reducing sensations, and retaining only a sense of peace. Your centre is a source of light; the bubble is filled with a safe darkness, and irridescent colours play on the surface of your protective bubble.

Acceptance. With a sense of control you can let into your bubble of awareness whatever has a right to be part of your change process. Contradictory emotions, hopes and fears, all the resources in your life: people, animals, places, things; your goals for the future – let them in and allow them to interact as you stay calmly centred in a place of power, peace and control. Allow your imagination, or your unconscious, to create healing symbols, which can be placed into the future to aid growth. Allow your rational mind to solve problems by objectively balancing costs and benefits. Allow negative feelings to be part of the solution-making process so that they can be validated, integrated, and either transformed or released.

Creativity. You are re-creating yourself through your awareness and the choices you make. You have control over what you let into your life and your environment. Allow for the possibility of change, and see the small changes you can make ripple out to change your future life and relationships. Trust your inner mind to support you with the resources you know you have. The past does not determine the future. Genes are not destiny – inner and outer harmony lead to the expression of healthy patterns of body and mind. When a healing vision arises in your

imagination, commit to making those changes which will enable it to happen. Promise yourself to remember what you have seen of what is possible. Imagination cuts through conditioning, freeing up your blueprints for the world you wish to create. When you are ready to return to everyday consciousness, allow the bubble's imagined contents to be integrated into your energy body, offer thanks, and refocus outwards into the world as normal.

The 3-D Cross

Colour healer Theo Gimbel made great use of the 3-D cross, and he hand-made over three hundred of them out of phosphor-bronze. It is about localising ourselves at the centre of all six directions of space, and the central point indicates being in the present moment in time. We have seen the use of protective spaces in other practises described here.

The image of a cross within a circle, when built up in three dimensions, has a remarkable quality, which the illustration below shows – the viewpoint produces heart shapes, one up, one down; and an enveloping hexagrammatic shape, like a six-lobed flower. Theo Gimbel believed that these crosses harmonise environmental space when aligned to the compass points.

Theo Gimbel's 3-Dimensional Cross

Integral Life Practice

Ken Wilber's multi-dimensional programme for Integral spiritual praxis is designed to exercise the *body, mind, and spirit, in self, culture, and nature*. A wide-ranging practice is integral to Integral: "Practice tends to support deepening, opening, growth, awakening and love." The reader is referred to the original book, *Integral Life Practice,* for comprehensive instructions.

Wilber has an interesting approach to working psychotherapeutically with Shadow elements. Repressed drives, thoughts, feelings and needs compromise healthy development and functioning. This is Freud's major contribution, and was missed by the Eastern Mystical Traditions. Wilber [34] makes an important revelation that Freud's insight was missed because of the Lytton Strachey translation which introduced the terms "ego" and "id" – which were not Freud's terms. He actually used the *I* (*das Ich*) and the *it* (*das Es)*, and said, "Where *it* was, there *I* shall become." If we do not own our repressed contents, then they will own us by shaping our lives unconsciously. A repressed drive is felt as pressure coming from the outside. It is exemplified by the process of projection which results in self-righteous behaviour of a potentially devastating kind, and which lacks all self-knowledge of motives (Jung's enantiodromia). As Wilber[35]describes it:

> The witch hunt begins when a person loses track of some trait or tendency in himself which he deems evil, satanic, demonic, or at least unworthy… The witch hunter believes he has no little black heart. He assumes to some degree a peculiar air of righteousness. It isn't that he lacks a little black heart, as he would like to believe and like to have you believe, but that he is extremely uncomfortable with his little black heart. He *resists* it in himself, tries to deny it, attempts to cast it out. But it remains, as it must, and it remains *his*, persistently clamouring for some attention. The more his little black heart clamours for attention, the more he resists it. The more he resists it, the more strength it acquires, and the more it demands his awareness. Finally, because he can deny it no longer, he does start to see it. But he sees it in the only way he can – as residing in *other* people. He knows *somebody* has a little black heart, but since it just can't be him, it must be somebody else. All he has to do now is find this somebody else, and this becomes an extremely important task, because if he can't find someone onto whom he can project his shadow, he will be

> left holding it himself. It is here that we see the resistance playing its crucial role. For just as the person once hated and resisted his own shadow with unbridled passion, and sought to eradicate it by any means, he now despises, with the very same passion, those on to whom he casts his own shadow.

When a negative emotion, say anger, is pushed to the other side of a person's I-boundary, and dumped onto another person, it is still generating arousals, because the projection has not really removed it – it remains secretly owned in the unconscious, where it will generate symptoms. If the shadow has been dissociated in the psyche, and become an *it*, then it may appear as a monster in a nightmare, generating the symptom of fear. Meditators working on dissolving the fear will not succeed because fear is not the real issue, it is anger. When the Shadow is owned you realise that you are the very angry monster that wants to destroy things. At that point you can do work to transmute the emotion because it is authentic.

The Integral treatment for this pathology reverses the order of the projection, reclaiming it from 3rd to 2nd to 1st person. Wilber says:[36]

> The therapeutic "3-2-1" process that Integral Institute has developed to help in these cases consists in turning those 3rd person monsters (or *its*) back into 2nd person dialogue voices (*you*) – which is very important – and then going even further and re-identifying with those voices as 1st person realities that you re-own and re-inhabit using, at that point, *I* monologues, not voice dialogues… Failing to work with the actual mechanism of dissociation (1 to 2 to 3) and therapeutic ownership (3 to 2 to 1), meditation becomes a way to get in touch with your infinite Self, while reinforcing the inauthenticity in your everyday finite self, which has broken itself into fragments and projected some of them onto others, where there the disowned fragments hide, even from the sun of contemplation, shadow-weeds in the basement that will sabotage every move you make from here to eternity…

The required psychological process is essentially to face it, talk to it, and be it. As Freud discovered, therapy needs to transform *it* feelings into *I* feelings, to re-own the Shadow.

F Face it
E Engage with it
E Embrace it
L Let it go

This is the brilliantly simple brief Shadow Protocol from Integral which has universal validity. After shadow work you are no longer lost in inauthentic emotions; they are transmuted, as, for example anger changed into clarity, or rage into energy to be used to overcome obstacles.

Kabbalistic Ritual

Kabbalistic theurgy has a long pedigree. It involves the Tzaddik drawing down the blessing of holiness by the use of Divine Names. The blessing is returned so that the process of divinization of the human personality takes place alongside the personalizing of the Divine. It is considered to be a function of human souls to affect higher spiritual realms and maintain the unification of the Worlds.

Rituals which invoke the powers of the Sefirot must do so for the highest good, not purely for personal ends. They can easily play into the hands of egoism, delusional self-aggrandisement, and even the dark side of human will. Only if there is enough wisdom, humility and selflessness at the heart of it, can it be considered wise. Penetrating to the heart of the intention and not becoming hypnotised by the ritualistic elements which may be involved could be too much for some. Pathworking, and the traditional ways of visualisation, meditation, contemplation, and prayer are the least problematic forms of praxis. Thorough information regarding Divine Names can be found in the books by Colin Low [37] and Elizabeth Clare Prophet.[38]

If you care to devise your own visualisation or protection rituals you might find the following original composite arrangement of directions, Archangels, and so on, a useful template:

Elements	*Directions*		*Tree*	*Archangels*	*Seasons*
Air	East	*To left*	Hod	Raphael *Healing*	Spring
Fire	South	*Ahead*	Tiferet	Michael *Keeper of keys to Heaven*	Summer
Water	West	*To right*	Netzach	Gabriel *God is my strength*	Autumn
Earth	North	*Behind*	Malkhut	Uriel *Grace of God*	Winter
Etheric Centre		*Within*	Yesod		

Elements, Archangels and Seasons

Directions apply to a person (in the northern hemisphere) mentally positioned on the Tree at Yesod, and facing Tiferet to the South; the seasons adjusted to make an annual cycle.

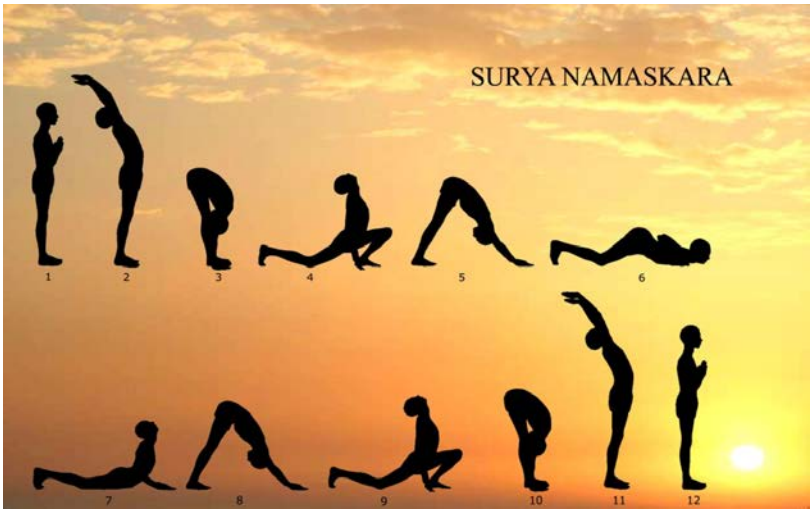
As we all learn to adjust to more and more screen time, filling our heads with fantasies, it is more vital than ever to ensure we relate to the real world as sacred and keep it beautiful. If we lose sight of the destruction of our ecosystem and oppressive over-built environments, we shall blindly march over the cliff of our own stupidity, to a rude awakening.

The inward work we have been examining, grounds us in our Causal body, which is also supported physically by adequate sleep. Our practise needs to similarly energise our subtle and physical bodies too. The Subtle body is activated using Eastern energy disciplines or breath-work. The gross body is activated with strengthening and aerobic exercises, along with stretches of the kind masterfully devised in Hatha Yoga. At the end of a physical routine, it is customary to make a dedication, such as extending a prayer or blessing to specific people we care about, and then to all beings in all worlds. There are many combinations of practices but the goal is to be alive in all three bodies and levels of consciousness.

The Ten Ox-Herding Pictures
See: *The Manual of Zen Buddhism*, D.T. Suzuki

Pictures are elemental forms of communication, and a classic of the Way is the Ten Ox-herding pictures of the Zen path to enlightenment reproduced below. They will hopefully come alive for you in the light of the territory covered in this work.

Salute to the Sun



This simple sequence of stretches is a classical prelude to the morning yoga session, and can be used alone as a quick stretch of most of the muscles of the body.

Microcosmic Orbit

This Chinese Taoist practice employs the universal attributes of spiritual Light, or Chi, to guide and protect and heal. The following Kabbalistic version is inspired by Leonora Leet.

Stand and do your morning stretches, such as the Salute to the Sun. Close your eyes and imagine a column of white light surrounding you. It reaches down to the centre of the earth, and up to the farthest reaches of the cosmos. Be aware of the Light flowing down through you and up through you and all around you as a protection. The Light is charging and balancing all the chakras in your subtle body.

As you look upwards, stretch your arms up, and allow your hands to touch lightly by making a triangle with index fingers and thumbs to symbolise the Supernal Triangle, as well as your mind, body and spirit. Bend at the hips and reach down to touch the ground to connect with the core of the earth.

Reach back up over your head, make the triangle, and then bring your hands down pressed together to touch first your head, then your heart, then your Hara; focusing on the light descending from the top of your head to your heart centre, and down the front of your body. Allow your hands to rest with fingers pointing forwards in a cupped shape in front of your lower abdomen or Hara (the body's centre of gravity, about an inch below the belly button; Yesod, or Sacral centre).

To prepare for the next step, take a deep breath and breathe out slowly. As you are breathing in, imagine the light is being directed downwards from your Hara, all around your lower torso, throughout your body, and up through your spine as you silently say the word Ruach (Breath). When the light/breath reaches the crown of your head and your lungs are filled with air say Elohim (God), then breathe out as the light descends down the front of your body to the Hara on the word Chayyim (Living). "Ruach Elohim Chayyim" is Hebrew for Breath of the Living God. If you prefer, you can use the English triple mantra "Breath, of God, alive in me" instead. Repeat this circulation of the light with the mentally sounded holy invocation at least three times, and ideally 26 times. Breathing in as light ascends the spine helps to lift the spine into a more vertical position each time. It feels particularly good to charge the lungful of air with divine light, and then absorb the descending light into the Hara as the air is released. The Taoist energy circulation involves Chi descending the Functional Channel down the front of the body, and ascending the Governing Channel up the spine to the top of the head.

Then open your hands and let your light flow outwards into the world. You might like to say to yourself, as you do this, the Latin phrase "Ad Majorem Dei Gloriam" or simply dedicate all your actions for the day ahead "To the Majesty of God". Finish with a prayer of gratitude, healing, or blessing.

Yoga, Tai Chi, Qigong

These ancient practices emphasise the subtle body. They all develop awareness of mind, emotion, and energy flows in the body. They have profound benefits in stress-reduction and physical functioning if practised over the longer term. They are also spiritual philosophies.

The Gym

The body is a temple of the spirit, and a disciplined focus on it in personal exercise, in the gym, or in martial arts can be a path to awareness. Obviously, always work to protect and foster good health with good food, exercise, and laughter.

We continue to look outward at some of the ways that our life as a whole can be viewed as a form of practice. Every part of a full life is involved in a commitment to live in a meaningful and fulfilling way. Some of these additional areas to consider are: intimate partnerships, family, friends, finances, work, sex and service.

Relationship

The Hindu phrase "So hum" means "You are, therefore I am", and this is the title of a wonderful book on deep ecological and relational spirituality by Satish Kumar[39]. He contrasts "So hum", in Latin "Estis, ergo sum", with the Descartian "Cogito, ergo sum" or "I think therefore I am" which is the voice of the ego.

Intimate loving relationships are a crucible for growth and change. We can work together to address our personal failings, our mutual needs, and our development, and to celebrate our strengths. Sharing our lives is a natural and fun path to fulfilment, so long as it is done in a spirit of goodwill, affection, and respect. An ideal life, in the words of Eden Ahbez in his 1948 song Nature Boy, is one where "The greatest thing you'll ever learn/ Is just to love and be loved in return."

The reason that sex can seem so complicated is because it is a microcosm of all the development made elsewhere in the personality and the Self. It is a prime example of the need to "transcend and include". Attitudes and environment set the tone for the encounter at whatever levels are operative.

Attitudinal level

Cruelty – Exploitation – Instinct – Egoic will – Personality – Self – Sublimation – Transpersonal – Sacred

Possible experiences

Victimhood – Dissociation – Lust – Sensation – Emotionality – Sensuality – Healing – Spirituality – Ecstasy

The scale above hints at the wide range of natural sexual expression available to us, and its higher values will ideally be enclosed in the sacred receptacle of a loving relationship. Working together as mutual catalysts for experiences as deep as they are warm is a tremendous and meaningful life goal.

When sex is exploited by malign individuals, we see the appalling damage done to innocent people in sexually motivated crimes ranging from sadism to murder. Conversely, the stern repression of sex leads to the sort of problems we continue to see in several religious establishments. Loving sex expresses connection; lust denotes separation. Love is a range of intimacy needs met in a harmonious way; lust is a range of intimacy needs met in a disparate, desperate way. Each person has to find a balance in this arena as in all others. Various forms of betrayal are, of course, injurious to all threads of connection, which helps to explain why the two things most desired from an intimate relationship, according to international research, are warmth and loyalty. These two simple, but nonetheless demanding, virtues cut through the chaos and confusion of our culture in the sexual arena.

As we have seen in Six Pathways to Divine Knowledge on page 178, although primarily an occasion for deep shared feelings of loving and caring, conscious sexuality can also become sacralised as a pathway to spirit. It can open the channels of subtle energy flows in the body, energizing our physical, subtle and causal bodies. We are enabled to commune with the spirit in and as our partner if we love with an open heart (a tenet of Integral spirituality). This is the path of liberation and ecstasy.

Sacred sexual imagery is inextricably linked to the generative cosmos in Kabbalah, as well as in other religious traditions. Sexuality is in the "Divine kisses", and the conjoining (Yichud) of Abba and Imma to produce the divine son Ze'ir Anpin at Tiferet. It is thought that in the act of kissing, the Neshamah souls of lovers unite so that physical penetration can take place in a prepared atmosphere of loving and spiritual union. Leonora Leet[40] says of the sexual path of the Bull: "It is no wonder that this Foundation of our Knowledge of the ultimate truth should be given such centrality in the esoteric traditions of most religions, for it provides the model as well as the base of all other

paths." We can see this centrality in the universal worship of the omphalos ("navel") stone. It is an upstanding stone said to allow direct communication with the gods, as with the Delphic oracle. Each omphalos marks the centre of a spiritual world: the Jewish Ark of the Covenant rested on the Foundation of an omphalos in the Temple at Jerusalem (it is now in the Church of the Holy Sepulchre). A similar power is attached to the lingam denoting Shiva in Hinduism and standing for a pillar of Fire or Light, penetrating the universe of Shakti in the elliptical Yoni. The union of the two is indivisible in the creation of life. The Kabbalistic symbol of the phallus at Yesod is therefore mirrored by the omphalos of its Da'at aspect.

Of course, after procreating comes parenting, which is a sacred role, as children have to be parented. They cannot develop in a solitary vacuum, however digitally enhanced, but need constant support and challenge, and boundary setting, which changes and grows along with their development. What an enormous responsibility, and one with little or no training available beyond instinctive caring, and patterns naturally absorbed from personal experience. Once again, respect, affection, and goodwill will go a long way towards making parenting a mutually rewarding experience.

Right Occupation

It follows naturally that a person on a spiritual path will not choose to work in an industry or office which is not operating in harmony with ethical values towards the society and environment at large, behaving respectfully towards the workforce, and putting harmlessness at the forefront of its activities.

Internet Campaigning

This is a powerful way to marshal collective will. Politicians and markets are ultimately swayed by people power, and now it can be applied quickly and powerfully to good ends. Rogue states can be further isolated and their deeds exposed to public condemnation by millions of people decrying them on the internet.

Service

Service is a natural expression of an open-hearted approach to life which grows with spiritual praxis. Compassion is a refined feeling state

which moves us beyond ego to see the bigger picture and the needs of others.

Ecology

Ecological degradation is in the nature of non-specific evil. The perpetrators may not be aiming at anyone in particular, but it affects everyone in general, and some creatures or people very specifically indeed. Included in the definition of evil acts are the dumping of pollutants in the environment, testing nuclear weapons in the atmosphere (or at all), targeting civilians in war or acts of terror, driving whales and thousands of other creatures towards or over the brink of extinction, inhumane animal husbandry, wilfully destroying the ozone layer; the list goes on. There is no lack of information concerning the plight of the planet which affects the health of every living thing. An insight into the sacredness of living things and the ecology of the planet leads us, in our everyday lives, to become more mindful of our lifestyle choices, such as in levels of procreation, food, travel, and consumerism. So our self-development is at the heart of this change in vision as well. When we do harm to others or the environment we harm ourselves, owing to the interdependent relationships built by evolution into the holarchical fabric of the universe.

A culminating vision

> The most important teaching of all is that if you go as far as you possibly can, you will get where you need to be.
>
> Leonora Leet: [41]

We have covered a vast territory of philosophy in order to amplify and affirm the ancient gift of the sacred geometry of the Hexagram and the Kabbalistic Tree of Life. The Tree and Ladder of Life have been able to hold together all the recent systems of scientific, psychological, and philosophical thought we have been considering. It seems that Kabbalah embodies a truth utterly indispensable to our understanding of ourselves and the world about us. We can rely upon it as a guide to our psychological development and spiritual integration. It is a series of fractal maps which point the way with conviction and proven accuracy. It has been the elephant in the room for long enough, now we can learn to see it and celebrate it universally.

The diverse ideas we have explored are uniquely interfused here. We have seen that our ultimate Knowledge puts us at the axis of the Universe. Human beings are at the heart of the reason why the Universe was created. Leonora Leet's magnificent vision of a seven-World cosmos aligns human beings with the creative flux at the midpoint of this Universe's purposeful evolution, jointly working with the flows of energy and form to create future Worlds, and complete the planned Universe. *The 32 Paths of Wisdom* are a mystical commentary on personal, and now cosmic evolution. Ken Wilber's Integral consciousness levels open to infinity. The quantum REM state theories of Joe Griffin and Ivan Tyrrell's Human Givens psychology put man at the centre of universe creation, moment by moment. The same ideas give us a rationale for prayers, blessings, healings and meditations.

Mystics tell us we can experience the presence of an all-powerful, all-wise, and all-loving energy called God. Most of us have experiences akin to mystical union: falling in love, great art or music, great sacrifice, great calm in the centre of the storm, the presence of a beloved, natural beauty, prayerful healing, ecstasy. If we believe in our own spiritual experiences, we are led to belief in God. Mystics spell out what we know deep inside. Humans thrive in an atmosphere of love and hope – hope brings its own curative harvest of happiness and humour. The purpose of life is to open our minds to the sublime Reality, and to live in hope of a future return to Divine Unity in gratitude, love and bliss. God is not micro-managing our lives, but we are micro-managing our Destiny. God is good and wants us to aspire to goodness.

If as a result of self-improvement, we can see more clearly, then we can build a better future and fulfil our destiny. We can serve the greater good, the better situation. Our genus, *Homo Sapiens Sapiens*, is functionally only 2,000 generations old, covering a mere 45,000 years and bringing us to a most critical juncture. We can, if we so choose, free ourselves from patterns of the past, and adopt an evolutionary, sacred approach to life, trusting the processes of Providence, and pursuing an agenda of purpose. With praxis and conscious choice, shall we accept the mission?

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Appendix 1

The 32 Paths of Wisdom
Rabbi Aryeh Kaplan translation, appended to his *Sefer Yetzirah.*

1. Mystical Consciousness (*Sekhel Mufla).* This is the Light that was originally conceived, and it is the First Glory. No creature can attain its excellence.

2. Radiant Consciousness (*Sekhel Maz'hir*). This is the Crown of creation and the radiance of the homogeneous unity that "exalts itself all as the Head". The Masters of Kabbalah call it the Second Glory.

3. Sanctified Consciousness (*Sekhel MeKudash*). This is the foundation of the Original Wisdom, and it is called "Faithful Faith". Its roots are AmeN. It is the father of faith, and from its power faith emerges.

4. Settled Consciousness (*Sekhel Kavua*). It is called this because all the spiritual powers emanate from it as the [most] ethereal of emanations. One emanates from the other through the power of the original Emanator, may He be blessed.

5. Rooted Consciousness (*Sekhel Nishrash*). It is called this because it is the essence of the homogeneous Unity. It is unified in the essence of Understanding, which emanates from the domain of the Original Wisdom.

6. Transcendental Influx Consciousness (*Sekhel Shefa Nivdal*). It is called this because through it the influx of Emanation (Atzilut) increases itself. It bestows this influx on all blessings, which unify themselves in its essence.

7. Hidden Consciousness (*Sekhel Nistar*). It is called this because it is the radiance that illuminates the transcendental powers that are seen with the mind's eye and with the reverie of Faith.

8. Perfect Consciousness (*Sekhel Shalem*). It is called this because it is the Original Arrangement. There is no root through which it can be pondered, except through the chambers of Greatness, which emanate from the essence of its permanence.

9. Pure Consciousness (*Sekhel Tahor*). It is called this because it purifies the Sefirot. It tests the decree of their structure and the inner essence of their unity, making it glow. They are then unified without any cutoff or separation.

10. Scintillating Consciousness (*Sekhel MitNotzetz*). It is called this because it elevates itself and sits on the throne of Understanding. It shines with the radiance of all the luminaries, and it bestows an influx of increase to the Prince of the Face. [Suriel or Sandalphon]

11. Glaring Consciousness (*Sekhel MeTzuchtzach*). It is called this because it is the essence of the Veil which is ordered in the arrangement of the system. It indicates the relationship of the Paths (*netivot*) whereby one can stand before the Cause of Causes.

12. Glowing Consciousness (*Sekhel Bahir*). It is called this because it is the essence of the Ophan-wheel of Greatnesss (*Gedulah,* a title of Chesed). [Ophan is an angel of Asiyah] It is called the Visualiser (*Chazchazit*), the place which gives rise to the vision that the Seers perceive in an apparition.

13. Unity Directing Consciousness (*Sekhel Manhig HaAchdut*). It is called this because it is the essence of the Glory (Tiferet). It represents the completion of the true essence of the unified spiritual beings.

14. Illuminating Consciousness (*Sekhel Meir*). It is called this because it is the essence of the Speaking Silence (Chasmal). It gives instruction regarding the mysteries of the holy secrets and their structure.

15. Stabilizing Consciousness (*Sekhel Ma'amid*). It is called this because it stabilizes the essence of creation in the "Glooms of Purity". The masters of theory said that this is the Gloom [at Sinai]. This is the meaning of "Gloom is its cocoon" (Job 38:9).

16. Enduring Consciousness (*Sekhel Nitzchi*). It is called this because it is the Delight (Eden) of the Glory. As it is, there is no Glory lower than it. It is called the Garden of Eden, which is prepared for the [reward of the] saints.

17. Consciousness of the Senses (*Sekhel HaHergesh*). This is prepared for the faithful saints so that they should be able to clothe themselves in the spirit of holiness. In the arrangement of the supernal Entities, it is called the Foundation of Beauty (Yesod HaTiferet).

18. Consciousness of the House of Influx (*Sekhel Bet HaShefa*). By probing with it, a secret mystery and an allusion are transmitted to those who "dwell in its shadow" and bind themselves to probing its substance from the Cause of Causes. ["Shadow of Shaddai" the name associated with Yesod. Yesod is called Chai which has a numerical value of 18.]

19. Consciousness of the Mystery of all Spiritual Activities (*Sekhel Sod Ha Paulot HaRuchniot Kulam*). It is called this because of the influx that permeates it from the highest blessing and the supreme Glory.

20. Consciousness of Will (*Sekhel HaRatzon*). It is called this because it is the structure of all that is formed. Through this state of consciousness one can know the essence of the Original Wisdom.

21. Desired and Sought Consciousness (*Sekhel HaChafutz VeHaMevukash*). It is called this because it receives the divine Influx so as to bestow its blessing to all things that exist.

22. Faithful Consciousness (*Sekhel Ne'eman*). It is called this because spiritual powers are increased through it, so that they can be close to all who "dwell in their shadow".

23. Sustaining Consciousness (*Sekhel Kayam*). It is called this because it is the sustaining power for all the Sefirot.

24. Apparitive Consciousness (*Sekhel Dimyoni*). It is called this because it provides an appearance for all created apparitions, in a form fitting for their stature.

25. Testing Consciousness (*Sekhel Nisyoni*). It is called this because it is the original temptation through which God tests all of His saints.

26. Renewing Consciousness (*Sekhel MeChudash*). It is called this because it is the means through which the Blessed Holy One brings about all new things which are brought into being in His creation.

27. Palpable Consciousness (*Sekhel Murgash*). It is called this because the consciousness of all things created under the entire upper sphere, as well as their sensations, were created through it.

28. Natural Consciousness (*Sekhel Mutba*). It is called this because the nature of all that exists under the sphere of the sun was completed through it.

29. Physical Consciousness (*Sekhel Mugsham*). It is called this because it depicts the growth of everything that becomes physical under the system of all the spheres.

30. General Consciousness (*Sekhel Kelali*). It is called this because it is the means through which the "generalizers of the heavens" collect their rules regarding the stars and the constellations, forming the theory that comprises their knowledge of the Ophan-wheels of the spheres.

31. Continuous Consciousness (*Sekhel Tamidi*). Why is it called this? Because it directs the path of the sun and moon according to their laws of nature, each one in its proper orbit.

32. Worshipped Consciousness (*Sekhel Ne'evad*). It is called this because it is prepared so as to destroy all who engage in the worship of the seven planets.

Appendix 2

The Hebrew Alphabet

Ancient Hebrew is a sacred language. For all non-Hebrew speakers, a modest familiarity with the alphabet is really essential to gain a deeper appreciation of the profound meaning of the written texts. A sacred language has elements of meaningful sound, meaningful shapes, and, in the case of Hebrew, meaningful numbers associated with the letters or signs (the system called Gematria). Each consonontal letter was written to be studied, there were no vowel signs or word breaks in the ancient Torah scripts. Carlo Suarès (1970) prepared a useful table of the Hebrew alphabet (the Autiot, or signs) for his cosmologically-focused studies of the Hebrew books of *Genesis* and the *Song of Songs* from the Bible, as well as the *Sefer Yetzirah*:

The *Autiot*

א	ב	ג	ד	ה	ו	ז	ח	ט
Aleph	Bayt Vayt	Ghimel	Dallet	Hay	Vav or Waw	Zayn	Hhayt	Tayt
1	2	3	4	5	6	7	8	9
י	כ	ל	מ	נ	ס	ע	פ	צ
Yod	Kaf Khaf	Lammed	Mem	Noun	Sammekh	Ayn	Pay Phay	Tsadde
10	20	30	40	50	60	70	80	90
ק	ר	ש	ת	ך	ם	ן	ף	ץ
Qof	Raysh	Seen Sheen	Tav	final Khaf	final Mem	final Noun	final Phay	final Tsadde
100	200	300	400	500	600	700	800	900

This table shows the numbers of each letter, and that five letters have final forms which are used at the end of words. Each letter has qualities and inferences and this is one of the ways it conveys its message both singly and in conjunction with other letters. Suarès says the first four letters tell the whole story of creation. The rest of the letters elaborate and specify types of

cosmic energy. Each column, working from top to bottom, marks the transition from archetype, to manifestation, to cosmic influence.
Further details of each letter follow, for reference. As a curiosity, one verse is quoted from each eight of the twenty-two staves of Psalm 119 whose lines in Hebrew all start with a specific Hebrew letter (version: King James Bible).

א
Aleph, 1 (also 1,000). A Mother letter, which is silent. The form matrix for the whole alphabet. Also represents the element Air, and the first Name of God *Eheiheh*, I Am, which resides in Ein Sof, the Eternal Being. The heart, the thorax and the cardiovascular system. Timeless pulsation of creation and cessation. The element of Air between Fire and Water. Balancing spiritual priorities.
Mundanely, an ox.
Psalm 119v1: Blessed are the undefiled in the way, who walk in the law of the Lord.

ב
Bayt (Beth), 2. Sound B
Feminine archetype of the house, all dwellings, all containers, the physical structure of all things. Human humility - awareness of being something and nothing. Mundanely, a house.
Psalm 119v11: Thy word have I hid in mine heart, that I might not sin against Thee.

ג
Gimmel, 3. Sound G
Generosity in charitable giving.
Mundanely, a camel.
Psalm 119v17: Deal bountifully with Thy servant, that I may live, and keep Thy word.

ד
Dallet, 4. Sound D
A door or portal. To live with a humble pride – bent to bear God's will. Accepting one's frailties and still retaining a sense of purpose in life. Mundanely, a door.
Psalm 119v32: I will run the way of Thy commandments, when Thou shalt enlarge my heart.

ה
Heh, 5. Sound H
A window, an opening, an opportunity. The feminine archetype of universal existence. To be open to possibilities. In the YHVH Name of God, the Yod

is active, the Heh passive and the second Heh is the transition to material existence. The sound is no more than breath, spirit. Mundanely, a window.
Psalm 119v34: Give me understanding, and I shall keep Thy law.

ו
Vav, 6. Sound V (W)
As a mundane hook, or nail, it joins things together, and serves as the word "and"; relationship. The central nervous system and the male sexual organ. To walk the path of the Vav is to be diligent, available and to know which time is the right time. Living in the here and now. Hershy Worch (2004) says: "In order to master time one must be adept at *knowing*, which is to say one must be on the road to fixing the Sefirah of Da'at – Knowing. The Hebrew word Da'at comprises two words: know time. *Someone who has mastered the art of living in the now, will have mastered their sexual self too."*
Psalm 119v41: Let Thy mercies come also unto me, O Lord, even Thy salvation, according to Thy word.

ז
Zayn, 7. Sound Z
Mundanely, a weapon. An impregnation opening a field of possibilities. The Sabbath, seventh day, is known as the Queen. Malkhut, the seventh of the lower Sefirot is the ultimate feminine. The seventh point in central space of a hexagram. The principle of holding back one's gifts until they are ripe to come forth.
Psalm 119v54: Thy statutes have been my songs in the house of my pilgrimage.

ח
Chet, 8. (Cheth) Gutteral "Ch"
An unevolved state of energy, an arrow that misses the mark, a mistake, a sin. A compassionate awareness of pain and loss, and a desire to perform an act of loving kindness. Mundanely, a fence.
Psalm 119v58: I intreated Thy favour with my whole heart: be merciful unto me according to Thy word.

ט
Teth, 9. Sound T
Mundanely, the snake. The container of goodness, the cell. Female energy drawing the life from Chet and building structures. Patiently constructing a brighter future.
Psalm 119v71: It is good for me that I have been afflicted; that I might learn Thy statutes.

According to Carlo Suarès, the first nine letters are archetypes (numerical units), and the following nine letters, as multiples of ten, indicate their projection in manifestation.

י

Yod, 10. Sound Y (I)
The Hand of God. Something from nothing. Aleph's projection into existence. The three elements of this letter are used to form the entire Hebrew alphabet. Hershy Worch (2004) says: "To walk this path is to become conscious of one's divinity. When I realize I am nothing but a projection of God in the world, I am filled with joy. When I realize how few moments I am cognizant of this fact I am filled with bitter regret. When I realize how great I am I am filled with humility, trepidation and desire to be of service to God."
Mundanely, the hand.
Psalm 119v73: Thy hands have made me and fashioned me: give me understanding, that I may learn Thy commandments.

כ

Khaf, 20. Sound K
The palm of the hand. A cap which shows we are in God's hands. The need to act and the means of creativity.
Psalm 119v81: My soul fainteth for Thy salvation: but I hope in Thy word.

ל

Lammed, 30. Sound L
To learn, to teach. To become ready to learn, and to link the brain and heart in deeper understanding. Mundanely, an ox-goad.
Psalm 199v90: Thy faithfulness is unto all generations: Thou hast established the earth and it abideth.

מ

Mem, 40. Sound M
The element of Water. The womb. The maternal waters where all life originates in our world. Feelings of the abdomen.
Psalm 119v101: I have refrained my feet from every evil way, that I might keep Thy word.

נ

Nun, 50. Sound N
Endurance. Hershy Worch (2004) sums it up: "Known as the Fifty Gates of Wisdom, the conduit through which every newly-created moment, every creative thought of God, every divine desire flows into the universe; into the microcosm through the simple Nun and into the macrocosm through the final Nun."
Mundanely, a fish, or a flower.

Psalm 119v105: Thy word is a lamp unto my feet, and a light unto my path.

ס
Sammech, 60. Sound S
Mundanely, a prop, support. Closeness. The wedding ring – symbol of infinite possibilities. Ego swallowed up in the Self; to be attuned to the ever-flowing divine abundance.
Psalm119v114: Thou art my hiding place and my shield: I hope in Thy word.

ע
Ayin, 70. A silent letter.
Mundanely, an eye. A Good eye and an Evil eye. Path of *Teshuvah* – Repentance and fixing.
Psalm119v126: It is time for Thee, Lord, to work: for they have made void Thy law.

פ
Peh, 80. Sound P, Ph
Mundanely, a mouth. Passage, transition. The need for change to occur. The spoken word.
Psalm119v130: The entrance of Thy words giveth light; it giveth understanding unto the simple.

צ
Tsadde, 90. Sound Tz
Womanhood, beauteous form, and righteous person. Mundanely a fish-hook.
Psalm 119v140: Thy word is very pure: therefore Thy servant loveth it.

According to Carlo Suarès, the final nine letters (the last four of the alphabet plus the five final forms used at the ends of words) have a cosmic significance; they are multiples of 100.

ק
Kof, 100. Sound K
The cosmic Aleph in existence, the intersection of the timeless with time. The two-way communication between heaven and earth.
Mundanely, the back of the head. To ape.
Psalm 119v151: Thou art near, O lord; and all thy commandments are truth.

ר
Resh, 200. Sound R
Mundanely, a head. Poverty. Hershy Worch (2004): "The head must first be bowed in humility and self-examination before it may be raised in joy

heavenward." Suarès has: "The cosmic container of all existence, it has its roots in the intense organic movement of the universe."
Psalm 119v156: Great are Thy tender mercies, O Lord: quicken me according to Thy judgements.

ש
Shin, 300. Sound Sh (S)
The element of Fire; the agent of change. The Light dimmed to reveal its inherent forms. God all-powerful.
Mundanely, a tooth.
Psalm 119v161: Princes have persecuted me without a cause: but my heart standeth in awe of Thy word.

ת
Tav, 400. Sound T, Th
Mundanely a sign, symbol, or cross. Suarès has: "Dallet-Mem-Tav (4.40.400): the physical resistance of structures, Dallet (4) finds its purveyor in the maternal waters, Mem (40), where all life originates. Tav (400) is the exaltation of the entire cosmic existence in its utmost capacity to resist life-death. The root Dallet-Mem (Dam) is blood in Hebrew and the root Mem-Tav (Met) is death. Thus the two together express the complete cycle of existence. The container of the energy of Aleph."
A symbol of man.
Psalm 119v169: Let my cry come near before Thee, O Lord: give me understanding according to Thy word.

Final forms:

ך
Final Khaf, 500.

ם
Final Mem, 600.
Suarès has: "Vav-Samekh-Mem in finals (6.60.600): Vav (6) is the male agent of fertility, Samekh (60) the female. Mem when in terminals (600) is the *cosmic* achievement of fruitfulness both in the intelligent or immaterial part of man and in the flesh. In Hebrew, Vav maintains its character grammatically as copulative or connecting agent."

ן
Final Nun, 700.
The principle of indeterminacy at play in the energies of the universe. (Suarès)

ף
Final Peh, 800.
The principle of the reservoir of undifferentiated energy. (Suarès)

ץ
Final Tsadde, 900.
Suarès has: "Teth-Tsadde-Tsadde in finals (9.90.900): these ideograms express a progression ascending from the simplest and most primitive cell (or female structural energy) up to the transfigured symbols of womanhood, social and mythical."

Holy Name of the transcendent God: Yod, Heh, Vav, Heh, JHVH/JHWH, The Tetragrammaton, Pronounced "Adonai", Lord. As transcendent God, there is an equivalence with Ein Sof – The Eternal.

Elohim, meaning "gods", is another name of God, and can also be used to describe an aspect or aspects of the one God acting in the Universe as creator, or demiurge. JHVH is itself pronounced "Elohim" when it is applied to the Sefirah Binah.

The Name of God also represents the Four Worlds of the Universe.

Letters	*Tree Relationship*	*World of Emanation*
Y	Father	Atzilut (Nearnesss)
H	Mother	Beriah (Creation)
V	Son	Yetzirah (Formation)
H	Daughter	Asiyah (Making)

The Roman Alphabet and its Subtle Vibratory Meanings
Based on the work of Rudolf Steiner, and Theo Gimbel. Each name or word can be analyzed as a structure of hidden influences affecting the character.

A	=	+	Experiencing awe, wonder, reverence, openness
		-	Open to all things, indecisive, confused (A as in "apple", also A as in "Chard")
A	=	+	Concentrating, bringing to a point
		-	Shutting in, fixing (A as in "able")
B	=	+	Containing, protecting, holding
		-	Closing up, keeping secret, mean
C	=	+	Light, airy (magic)
		-	Dispersing, breaking up
D	=	+	Doing the deed, dedicated
		-	Finalising, suppressing
E	=	+	Linking between heaven and earth, truth, uprightness
		-	Proud, overbearing, egocentred
F	=	+	Enthusiastic, flowing, fiery
		-	Disrespectful of others
G	=	+	Creating space, sense of freedom, grace
		-	Selfish, vane, self-aggrandising
H	=	+	Quick, active, enthusiastic
		-	No time for others, mocking
I	=	+	Gentle, kind, considerate
		-	Indecicive, weak, sloppy
J	=	+	Mysterious, transmuting energies
		-	None
K	=	+	Making clear, clean decisions
		-	Cutting, abrupt, insensitive

L	=	+	Expressing light, love, life, blossoming
		-	Overflowing, imposing
M	=	+	Transmuting, creative, fluid, seeing both sides
		-	Restless, imapatient
N	=	+	Discerning, capacity to say "no", good choices
		-	Crushing ideas
O	=	+	Protective, loving
		-	Greedy, possessive
P	=	+	Questioning, inquisitive, fun, joyful
		-	Puzzled, disjointed
Q	=	+	Focused, aware
		-	Immobility, fixed in love
R	=	+	Willing to act, energetic
		-	Rushing in where angels fear to tread, inconsiderate
S	=	+	Magical, achieving difficult things
		-	Negatively powerful or magical
T	=	+	Anchoring, making a foundation, determined
		-	Fixed, cool and calculating, piercing, hurting
U	=	+	Channelling, mediating, conducting energy
		-	Dissolving energy, restless
V	=	+	*Par ce val*, going along the path, accepting
		-	Proud, resistant to learning
W	=	+	Pliable, mobile, healing, steadfastly flowing
		-	Weak, easily led, wavering, indecisive
X	=	+	Precise, certain, confident
		-	Static, closed-in, non-communicative
Y	=		A sound of mystery
Z	=	+	Magical with absolute firmness
		-	Misusing power and knowledge

Appendix 3

Details of the Ten Sefirot

The progressive flow of the Tree from idea to actuality offers us a template for the creation of everything including our own selves. Let us start by looking at the ten Sefirot in terms of a human life, as Vivianne Crowley does extensively in *A Woman's Kabbalah* (2000). Keter is the equivalent, she says, of a foetus in the womb. Its individuality is growing while still very much part of its mother. Chokhmah equates to the process of birth, the commencement of our life's journey. Binah denotes the beginning of understanding our individual existence, even while still umbilically attached to the mother. In the non-Sefirah Da'at, we begin as toddlers to make choices, decisions, and explore what and who we are. Chesed is where we learn more about the limitations of our choices and the need to become more merciful. In Gevurah we encounter the rules and restrictions of our society, learning discipline and conformity in the worlds of education, and exercising our own judgement. Tiferet is the transition to young adulthood. We encounter the divine spark of our true Self and try to make authentic life choices on that basis. Netzach corresponds to the stage where we form romantic relationships and develop them positively as we grow in unselfish ways. In Hod we learn to use our rational abilities in dealing with the world; the lust for logic can lead to anxious states and set routines. Yesod is the stage of reproduction, passing on our genes, or choosing to make creative contributions to society in other ways. Malkhut is the place of our mature life re-evaluation, and coming to terms with the prospect of our death. Kabbalah teaches us that death is but a step on our evolutionary journey back to our original source – the Divine – but only if we are developing spiritually during our life.

A typically Kabbalistic paradox is that the life journey can be equally well displayed by working up the Tree from Malkhut – in fact this is the more common way that progress is charted. It derives from the concept of Jacob's Ladder reaching up into Heaven. Our progress makes intuitive sense when viewed as taking us from lower, primitive states, to higher, spiritual states. It supposes that our original journey from Source to self has diminished us along the way. We return from the diminishment of ego in Yesod to our spiritual home, our Self, in Tiferet.
Halevi (1974) says,

The task for the Kabbalist is to push the threshold of consciousness up the Tree. Change the unconscious into the conscious. By this process the relationship of a man

to his Tree is reversed. As he moves slowly up the central column balancing the left and right pillars of himself, he moves out of the realm of psychology into the realm of the soul. As such he may approach, while still bound by the Earth, the gates of Paradise, where on either side stand the angels with flaming swords, known to us as Gevurah and Chesed. Beyond this lies the still existent Garden of Eden, our original home.

For now, let us work down the Ladder of Sefirot from Keter to Malkhut to establish in our minds the essential fundamentals of the Kabbalistic system. The first triad of Keter, Chokhmah, and Binah, The Supernal Triangle, brings us into the realm of cosmology, metaphysical philosophy, spiritual hierarchies, and the Fire or Light of Divine Being. The quotes below marked "AB" are from Rev Alan Bain's *The Keys to Kabbalah,* with modified Hebrew spellings.

Keter, or Crown, is the hollow wherein the Divine Fire or Light makes its entry into the Universe which it thereby creates according to the will of Ein Sof, or God. Naturally, "Ein Sof cannot be known, nor how it makes beginning or end." *The Zohar.*

From the summit of the seventh Heaven
He saw all lower rings of Heaven as
Petals of a great rose filled with spirits,
Their undulating folds like upland hills,
As soft as clouds and perfumed with wild flowers.

Hagger, Nicholas (1997) *Overlord* Book 12, LL2982-2986

Keter symbolizes a whole World of Nothingness. A nothing which contains everything in potential, as will and desire, as love and power. Keter is the beginning, and it has been compared to a rose because each new layer of creation unfolds from this centre as a rose grows and opens from a bud. Keter, through its own existence and activity, establishes the very principle of Emanation. It overflows with Light from within itself, as a pool will overflow into another pool lower down the mountain. New Sefirot are created this way, without the former ones being diminished in any way. There is a link to Ayin, Nothingness.

In any theology, God is necessarily omnipotent and omniscient, for God is always the Crown of Creation, Keter, which, in the words of Path 10 of *The 32 Paths of Wisdom*, "is exalted above every head". AB

Chokhmah, Wisdom, issues from Keter as an infinitely radiant sun. It is infinite power, in infinite motion, in infinity. It is undifferentiated, uniform and dispersed through infinity with pressure equal in all directions. It is the

male principle acting without limitation and so not able to actually create anything. It is called Wisdom, paradoxically a female deity (Sophia), and the first of the Kabbalistic koans. The Hebrew Mother letter Mem, whose element is water, is also placed here. Both Wisdom, in the sense of apprehending holistically the entire picture, and the attribution of the smooth, feminine element of water, imply, to a poetic sensibility, undifferentiated unity and power, The Father principle. It has been compared with the Big Bang or Singularity of cosmology. There is a link to Ein Sof, The Eternal . "Wisdom is always wrapped in goodness." Betty Alice Erickson (2006).
Astrological planet Uranus.

Binah is the receptive aspect of the Godhead, that which ushers in the creation of the many from the One. Below Binah lie the seven manifesting Sefirot. The Chokhmah-Binah axis comprises the World of Beriah – Creation, also known as Non-Being.

Before manifesting itself, the divine intention reveals itself to itself, to its own receptivity, its "Understanding" – Binah. The Fire or Light flows around and fills the Supernal Triangle as God reveals itself within itself. The first three Sefirot are fused: Keter represents knowledge (divine consciousness), Chokhmah represents that which knows (the active principle of knowledge), and Binah represents that which is known (the receptive and reflective aspect of knowledge).

One of the symbols for Keter is the point, which in pure mathematics has no dimension. A similar symbol for Chokhmah is the straight line, which has length but no width. The relevant symbol for Binah is the triangle, and here we can see via the symbolism that the impulse towards creation begins to be confined, in the same way as the space within the triangle is confined. AB

Binah, or Understanding, the Mother, discerns all sparks of the created, all manifestable possibilities in the midst of the undifferentiated and dazzling light of the Father. The Many are in eternal and essential fusion with the undifferentiated unity of Chokhmah. As Leo Schaya (1989) points out, a Jubilee (50 years) is the liberation from all things manifested below Binah. (The 7 lower Sefirot, each containing 7 Sefirot, multiplied together give us 49, plus Binah itself gives us the "Fifty Gates of Binah"). This is the place of realization that nothing exists outside God. There is a link to Or Ein Sof, Unlimited Light.

In terms of the Divine personalities of the Parzufim, the Supernal Triad is Great Face or Arikh Anpin with the two sexual derivatives Abba, Father and Imma, Mother. The next six Sefirot comprise Ze'ir Anpin, Small Face: the

principle of immanence. Both faces together are the unity of the archetypes of creation known as Elohim – gods (feminine plural). "Lift up your eyes on high and see who (mi) hath created these (eleh)". Isaiah (40:26)
Astrological planet Saturn.

Da'at, Knowledge, Know Time

Be still, and know that I am God
Psalm 46:10

"The world is born from the knowledge that God has of himself; and by the knowledge that the world has of God, it is reabsorbed into him," says Schaya (1989). Gnosis. The Infinite Source of the Universe, which flows through Keter into the Worlds. It is divine consciousness in creation, and functions as the Throne of Binah and the source of spiritual knowledge to the ascending consciousness. It has been ascribed to the Ruach HaKodesh, Holy Spirit. It is perhaps one way to interpret the "Word" which is at the Beginning – the cosmic vibration to which material entities must conform.

We might surmise that the Light of Ein Sof, via Da'at, becomes the Breath of God, which bears the 22 letterforms, the 10 Sefirot, and the heart of God in the coded form of *The 32 Paths of Wisdom*, and by way of the cosmic sound vibration of the Word, Worlds are formed.

Chesed

Here we have the ground plan of creation made manifest. AB

Chesed is God's Love, Mercy. It is the principle referred to as loving-kindness. The geometric equivalent is the tetrahedron – the simplest 3-D shape which can be made from a triangle, having four equilateral faces. Gedulah, Greatness, is another name for this Sefirah.
Astrological planet Jupiter.

Gevurah, Strength, Severity, Rigour, opposes the expansive benevolence of Chesed with the principle of restriction and discipline in pursuit of practical goals.

Gevurah represents the principle of energy in controlled motion for particular purposes, whatever they may be. Therefore the principle that we call Gevurah, Strength, is true for such motion at all levels, whether it be the car engine, the revolution of the world on its axis, the power behind galactic

motion or that behind human desires, all of which by virtue of Gevurah are driven to perform varying kinds of activity. AB

Din, Judgement, another name for this principle, serves to fix the limitations of all that exists. The roots of Din are said to underlie Universal law and the order principle. Pachad, Terror, is another association here.
Astrological planet Mars.

Tiferet, Beauty

Tiferet represents the principle of manifest being itself, at all levels, be it the individual human being, about whom we understand so little, the being at the centre of the universe, or at the heart of the pebbles on a beach. Tiferet is the heart of all true religion, for it is the lower representative of Eternal Being, the life of which flows like a cool stream through all that lives. If Keter is God unmanifest, Tiferet is God manifest. In us it is the individual soul, also called the Self. Tiferet is the soul of all things. AB

God's Beauty, or Glory, is his infinite unity as it is revealed in the blissful harmony of all His possibilities. God's heart, compassion (Rachamim) which fuses above and below.

The Holy One, Blessed be He, or the Partzuf of the son Ze'ir Anpin. The Christ centre: "I am the Way." Our Guardian Angel. The Watcher or Observing Self. The Atman of Hindus. Solomon's Seat – home of right action, clear thought and pure feeling. The centre of the Tree, the Self.
Astrological planet Sun.

Netzach, Victory, Eternity, Firmness, Repetition

In Netzach, the principle is that which separates out the various elements in the ground plan and prepares them for actively manifesting the forms of life. In the human being this principle is related to our feelings about things, people and situations…
Feelings stimulate thoughts, and thoughts motivate action, which changes the circumstances. To these changed circumstances we then react with suitably modified feelings, and so the process continues, even in dreams. We may see that there is a constant diversification and adjustment taking place within us that is related to our desires and ambitions. AB

Male, active – gives life to all beings. Here the transcendent beauty of God is spread over the whole of creation. The repetitive cycles of nature. The repetitions of a mantra to lift awareness towards Tiferet. The human feelings.
Astrological planet Venus

Hod, Reverberation, Splendour.

At the same time as the principle of Hod separates and gives life, so necessarily does it provide a means of communication between the parts, establishing potential relationships for all forms of life, one with another, as well as with the common life which is the heritage of them all. AB

Divine Glory (Western Tradition). Female, receptive power of the creator. Forms and transforms worlds produced by Netzach. The vibration of sound as in a mantra, or the sacred syllable Om. Human rationality, and communication.
Astrological planet Mercury.

Yesod, Foundation

We may think of it as a highly present, differentiated principle, localised in each particular form of life, containing within itself all the necessary potential for behaviour and activity inherent in all the principles that have gone before. Vibrant with energy, very much alive, it is prepared for whatever is required. AB

The ego is an ever-fluid receptacle composed of force, form and consciousness, which Kabbalists call the psychological Yesod. Its job is to screen what has been absorbed and reflect an image of current physical and psychological events in the light of its foundation. Through it all conscious experience passes, and out of it come the manifestations of the Unconscious. Ego consciousness is personal and particular, giving a man a sense of personal identity into which can rise, under conscious demands or unconscious pressure, the will of the psyche, be it instinctive, emotional, intellectual.
Z'ev ben Shimon Halevi (1974)

The Foundation of cosmic existence. It reveals and reintegrates all that is emanated and manifested. It has been said that the Sefirot "emerge" from the divine essence and "return" into it together with all their cosmic manifestations in one single "eternal moment"; therefore they can be said to emerge without emerging and that there is neither emanation nor manifestation except from the subjective and relative point of view of manifested beings. This idea prefigures the "oscillating Universe hypothesis" of Griffin and Tyrrell (2011).
Astrological planet Moon.

Malkhut, Kingdom

The Shekhinah, or omnipresence of the supreme. It is the end which comes to join the beginning. It is purely receptive, an empty mirror reflecting all that is above in the divine world and below in creation. "The ineluctable modality of the visible" – James Joyce's *Ulysses.* Malkhut attracts Grace and Rigour to the world. The wife, the queen. As uncreated substance - virgin, daughter. As daughter and bride- the Partzuf of the Nukvah. As manifestor of emanations - The Shekhinah, lower Mother. Like Binah, she is both mirror and prism of divine emanation. Immanence of God.
Astrological planet Earth.

The principle of Malkhut at this level represents the surface of the body referred to in Yesod; how a thing appears from its outward appearance. It is the surface of things, the shell which contains the elements which make up the body of things in Yesod, classified and arranged in Hod, differentiated in Netzach, given independent life in Tiferet, based on controlled drives from Gevurah, following the ground plan of Chesed, which is contained within the framework of such a plan by the limiting action of Binah, which regulates the undifferentiated energies of Chokhmah derived from the need of Spirit in Keter to become manifest. AB

Appendix 4

The 32 Paths of Wisdom on the Ladder of Emanation

Using the agreeable translation of A.E. Waite, as adopted by Rev Alan Bain, this Appendix shows the Paths in the order of Emanation. Rev Alan Bain, like most Kabbalists, does not separate the soul path of Return from the creation process of Emanation. To conform to the thesis of this book, the two aspects of Emanation and Return have been separated, and Rev Alan Bain's notes on Return are now applied to the three future Worlds and found in Appendix 5.

My alternative placements to Rev Alan Bain's *Sefer Yetzirah* Mother letter attributions, and the associated Elements, of Paths 1-9, as found below, are incorporated into the Path notes of Appendix 5. Various other *Sefer Yetzirah* attributions vary greatly across editions, and so they do not feature in Appendix 5.

Path 1
Sefer Yetzirah: The Spirit of the Living God . . . Voice Spirit and . . . the Holy Spirit.
The Waite text: *The 1st Path is called the Mystical or Admirable Intelligence, the Supreme Crown. It is the light which imparts understanding of the beginning which is without beginning, and this also is the First Splendour. No created being can attain to its essence.*
Correspondences: Ayin: The first of veil of negative existence. Spirit.

Path Commentary: "The Supreme Crown". That is to say there can be nothing higher. It is the "light which imparts understanding of the beginning which is without beginning." It imparts understanding, but it is not itself that understanding. The beginning without beginning is the Sefirah Keter, whose first appearance out of No-thing (Ayin) is heralded by Path 4. Path 1 is only the first part of the Greater Keter, and is unmanifest. It follows that as any created being is by definition manifest, "No created being can attain to its essence."

Path 2
Sefer Yetzirah: Spirit from Spirit.
The Waite text: *The 2nd Path is called the Illuminating Intelligence. It is the Crown of Creation and the splendour of the Supreme Unity, to which it is most in proximity. It is exalted above every head and is distinguished by Kabbalists as the Second Splendour.*

Correspondences: The second veil of negative existence. Ein Sof - without limit.
Path Commentary: From here is the first movement of the 22 letters of the Hebrew alphabet, of which Aleph is the first letter, combining with all the other letters in turn to form 231 "Gates".
There are three Mother letters, seven Double letters, and twelve Simple letters.
"The Crown of Creation". It is therefore above Creation, which it illuminates, but creation out of no-thing has not yet occurred. It is therefore equally "exalted above every head". It is above the central point of the Greater Keter, in which the process of creation is initiated. It is thus the second part of Keter, "The Second Splendour". It is without limit; beyond limitation.

Path 3
Sefer Yetzirah: Water from Spirit.
The Waite text: *The 3rd Path is called the Sanctifying Intelligence and is the foundation of Primordial Wisdom, termed the Creation of Faith. Its roots are Amen (Aleph, Mem, Nun). It is the mother of Faith, which indeed emanates therefrom.*
Correspondences: The third veil of negative existence. Or Ein Sof - Light without limit.

Path Commentary: Faith (trust) is born in us by the activity of Spirit which unites, as in marriage, our individual wisdom and understanding in knowledge of divinity. Internal recognition of Holy Spirit is at work in us. If we understand this, then that understanding is evidence in which we can put our trust (faith). Here is the "formless" and "void" of Genesis.

Path 4
Sefer Yetzirah: Fire from Water. The Throne of Honour; Seraphim, Ophanim, the Holy Living Creatures, the Angelic Servants. The three Mother letters held in the secret of three Simple letters of the Divine Name.
The Waite Text: *The 4th Path is called the Arresting or Receiving Intelligence because it arises like a boundary to receive the emanations of the higher intelligences which are sent down to it. Herefrom all spiritual virtues emanate by the way of subtlety, which itself emanates from the Supreme Crown.*
Correspondences: This path establishes both the centre of the Greater Keter and the first point of the first of the Four Worlds, the World of Emanation, or in our terminology the spiritual world or "Heaven" of Christian theology.

Path Commentary: Keter in Atzilut. While Keter means crown, it is not the Supreme Crown, but the point of the centre of the circle whose centre is nowhere and its circumference everywhere, or vice-versa. It is the first "crystallisation" of anything whatsoever from out of no-thing, from out of the great unmanifest which is veiled by three veils; hence "it arises like a

boundary to receive the emanations of the higher Intelligences." That is to say that the "negative existence" - being, but being in no-thing - concealed by three "Veils", causes there to emanate a point, called Keter in Kabbalah, "The Primordial Point", referred in the Four Worlds to the minor Sefirah Keter in Atzilut. Path 4 is the fourth part of the Greater Keter, and by its emanation, "all spiritual virtues emanate by way of subtlety, which itself emanates from the Supreme Crown."
The Supreme Crown is Ayin, no-thing, the first Path, the root of "negative existence" or the unmanifest. Hence the point which "arises like a boundary" to receive the higher emanations represents the "creation out of nothing" familiar to theology. A comparison can be made with Eastern thought.
The world of Atzilut or Emanation, corresponding to Heaven in Christian theology, commences at this point. Path 4 is the first concentration of positive existence. It follows that there can be no movement in creation until this arising occurs. While Keter is the Crown of Creation, Chokhmah is the first principle of energetic creativity, and may be considered as the principle of undifferentiated energy within manifest Creation. The text of Path 4 states that "herefrom all spiritual virtues emanate by way of subtlety." The Hebrew root of Chokhmah, Wisdom, is the first three letters of this word, and taken alone without the final Heh, is translated "subtlety".

The conditions necessary for the development of the Greater Sefirot by way of emanation are implicit from the first moment of creative activity heralded by Keter in Atzilut. We can see from the Ladder that as well as being the fourth part of the Greater Keter, this Path is also the first part of the Greater Chokhmah, and we find illustrated at the beginning of our study the doctrine that each Sefirah contains that which follows it in the order of emanation. It also follows that all ten Sefirot are ultimately contained within the Greater Keter, and constitute a unity with the Supreme Unity, the Supreme Crown.

Path 5
Sefer Yetzirah: The Height. Yod, Heh, Vav.
The Waite text: *The 5th Path is called the Radical Intelligence, because it is more akin than any other to the Supreme Unity and emanates from the depths of the Primordial Wisdom.*
Correspondences: The Minor Sefirah: Chokhmah in Atzilut.

Path Commentary: Wisdom in Heaven. The 5th Path, the second part of the Greater Chokhmah "emanates from the depths of the primordial wisdom", the foundation of which is said to reside in the 3rd Path, according to the text … Chokhmah, the second Sefirah, means Wisdom. In the arrangement of the Ladder the foundation of the Primordial Wisdom is… Or Ein Sof, a part of the unmanifest side of the Greater Keter, whence originate all qualities.

Wisdom itself, as distinct from its foundation, is of course the Greater Chokhmah. Considering Path 5 as the second part of this Greater Chokhmah, as well as being Chokhmah in Atzilut on the scale of the Four Worlds, it is plain that Path 5 does indeed "emanate from the depths of the Primordial Wisdom," the Greater Chokhmah, for not only does it form part of the Greater Sefirah, but as has been said, is also Chokhmah in Atzilut.

Path 6

Sefer Yetzirah: The Depth. Yod, Vav, Heh.

The Waite text*: The 6th Path is called the Intelligence of Mediating Influence, because the flux of the emanations is multiplied therein. It communicates this affluence to those blessed men who are united with it.*

Correspondences: The Minor Sefirah: Binah in Atzilut

Path Commentary: Understanding of Heaven. The sixth part of Keter, "The flux of the emanations is multiplied therein." Binah is called the "Great Sea" and "Supernal Mother". Also, Binah is symbolised by the triangle, and shadows forth the first possibility of containment, informed by the Radical Intelligence of Chokhmah in Atzilut, Path 5. Until this first possibility of limitation and confinement there can be no means of multiplication or reproduction, for all energies emanated so far are dispersed throughout infinity, in Eternity.

Until this Path is emanated there can be no time. We cannot unite, as we are, with the infinite, and Binah in Atzilut represents the highest principle that may directly affect us, for it posits the finite, (wherein the flux of the emanations may be multiplied) and communicates the spiritual essence to all below. Note that this is *communicated*. That is to say, we do not ourselves attain this Path, although we receive its benefit. We are spiritually united with the reflection in Creation of the higher principles.

The third part of Chokhmah, it is significant that the first three parts of the Greater Chokhmah are also the first three Sefirot in Atzilut. In view of what has been said, it is not surprising that the Greater Chokhmah should occupy such a unique position, for it is from this level of the conventional Tree that the possibilities of finite creation most directly emanate. Keter is only half manifest, as is clear from the arrangement of the first seven Paths, and the manifest part of the Greater Keter is also the first part of the Greater Chokhmah.

We are told that each Sefirah contains the essential nature of the Sefirah which follows it in order of emanation, and it is observable from the arrangement of the Ladder how this is depicted there, for as the latter part of the Greater Keter includes the first part of the Greater Chokhmah, so Chokhmah in turn contains and initiates Binah, Binah Chesed, and so on down to the tenth Sefirah, Malkhut.

Path 7
Sefer Yetzirah: The East. Heh, Yod, Vav. The letter Aleph governs in Air…
The Waite text: *The 7th Path is called the Hidden Intelligence, because it pours out a brilliant splendour on all intellectual virtues which are beheld with the eyes of the spirit and by the ecstasy of faith.*

Correspondences: The Minor Sefirah: Da'at in Atzilut. Aleph. Air. Pillar of Equilibrium. Chokhmah is wholly and entirely in Atzilut, and is thus the first complete manifestation of spirit.

Path 8
Sefer Yetzirah: The West. Heh, Vav, Yod. The letter Mem governs in Water…
The Waite text: *The 8th Path is called the Perfect and Absolute Intelligence. The preparation of principles emanates therefrom. The roots to which it adheres are in the depths of the Sphere Magnificence, from the very substance of which it emanates.*
Correspondences: The Minor Sefirah: Chesed in Atzilut. The Mother Letter Mem, Water, Pillar of Mercy

Path commentary: The sphere Magnificence is a term descriptive of the Greater Chokhmah, from whose centre is poured out the "brilliant splendour". We may conceive of the all-potential of the principle of Chokhmah… in the light of the analogy of electrical energy such as lurks behind a thunderstorm, unseen but powerful sparks of primal energy looking for a form through which to find expression. At Chesed in Atzilut a ground plan exists to be given the potential for action in the Gevurah of Atzilut as the greater "lightning flash" proceeds about its business of emanating the Greater Binah from within the Greater Chokhmah, a process seen from the arrangement of the Ladder to be taking place here.

Path 9
Sefer Yetzirah: The South. Vav, Yod, Heh. The letter Shin governs in Fire…
The Waite text*: The 9th Path is called the Purified Intelligence. It purifies the numerations, prevents and stays the fracture of their images, for it establishes their unity, to preserve them from destruction and division by their union with itself.*
Correspondences: The Minor Sefirah: Gevurah in Atzilut. The Mother letter Shin, Fire, Pillar of Severity.

Path 10
Sefer Yetzirah: The North. Vav, Heh, Yod. The first day of Creation. Life and Death. The [Double] letter Bayt governs in Wisdom, producing Saturn in the universe, the first day in the year, and the right eye in human beings. Seven Double letters whose foundation is Life, Peace, Wisdom, Wellbeing, Beauty,

Fruitfulness, and Dominion. They are called Double letters because each can be pronounced either soft or hard.

The Waite text: *The 10th Path is called the Resplendent Intelligence. It is exalted above every head, and has its seat in Binah (Understanding). It enlightens the fire of all lights and emanates the power of the principle of forms.*
Correspondences: The Minor Sefirot: Tiferet in Atzilut, Keter in Beriah. Binah is half in Atzilut, half in Beriah. The dual nature of this Sefirah will be known to some students of Kabbalah. Also, Binah heralds the first principle of creation, that of limitation, which cannot begin before Beriah.

Path commentary: The Divine World of Atzilut finds its centre here, and in doing so it enables the world of Beriah to begin, so Creation as we understand it commences.

Path 11
Sefer Yetzirah: The [Double] letter Gimmel governs in Wellbeing, producing Jupiter in the universe, the second day in the year, and the left eye in human beings. The second day of Creation.
The Waite text: *The 11th Path is called the Fiery Intelligence. It is the veil placed before the dispositions and order of the superior and inferior causes. Whosoever possesses this path is in the enjoyment of great dignity; to possess it is to be face to face with the Cause of Causes.*
Correspondences: The Minor Sefirot: Netzach in Atzilut, Chockhmah in Beriah.

Path commentary: The Hebrew word Beriah means creation, or a thing created, and it is created things which are the cause of effects in the phenomenal world with which we are familiar. It follows quite naturally that the Keter of Beriah is itself, in such a context, the "cause of causes". This however is not enough to explain the attribution, and we need to look more closely at the text of the Path. It is also the "Veil placed before the order of the dispositions of the superior and inferior causes". This makes the matter clearer, for we can see that the superior causes will be those of the world of Atzilut, and the inferior causes those of the world of Beriah, one step removed, and it is therefore the cause of the "inferior" or lower causes that is referred to, i.e., Keter in Beriah.

Path 12
Sefer Yetzirah: The [Double] letter Dallet, governs in Fruitfulness, producing Mars in the universe, the third day in the year, and the right ear in human beings. Wisdom and Folly. The third day of Creation.
The Waite text: *The 12th Path is called the Intelligence of Light, because it is the image of magnificence. It is said to be the source of vision in those who behold apparitions.*

Correspondences: The Minor Sefirot: Hod in Atzilut, Binah in Beriah.

Path 13
SeferYetzirah: The [Double] letter Khaf governs in Life, producing the Sun in the universe, the fourth day in the year, and the left ear in human beings. Wealth and Poverty. The fourth day of Creation.
The Waite text: *The 13th Path is called the Inductive Intelligence of Unity, the substance of glory, and it manifests truth to every spirit.*
Correspondences: The Minor Sefirot: Yesod in Atzilut, Da'at in Beriah. Chesed is complete in both Atzilut and Beriah. This illustrates its function as the first Sefirah of recognisable form.

Path 14
Sefer Yetzirah: The [Double] letter Peh governs in Dominion, producing Venus in the universe, the 5th day in the year, and the right nostril in human beings. Beauty and ugliness. The 5th day of Creation.
The Waite text: *The 14th Path is called the Illuminating Intelligence. It is the institutor of arcana, the foundation of holiness.*
Correspondences: The Minor Sefirah: Chesed in Beriah.

Path 15
Sefer Yetzirah: The [Double] letter Resh governs in Peace, producing Mercury in the universe, the 6th day in the year, and the left nostril in human beings. Fruitfulness and barrenness. The 6th day of Creation.
The Waite text: *The 15th Path is called the Constituting Intelligence, because it constitutes creation in the darkness of the world. According to the philosophers, it is itself that darkness mentioned by Scripture (Job 38:9) "The cloud the envelope thereof".*
Correspondences: The Minor Sefirah: Gevurah in Beriah.

Path 16
Sepher Yetzirah: The [Double] letter Tav governs in Beauty, producing the Moon in the universe, the seventh day in the year, and the mouth in human beings. The 7th day of Creation, when God rested.
The Waite text: *The 16th Path is called the Triumphant and Eternal Intelligence, the delight of glory, the paradise of pleasure prepared for the just.*
Correspondences: The Minor Sefirot: Tiferet of Beriah, Malkhut of Atzilut, Keter of Yetzirah. Gevurah is centred in, and is the central Sefirah of Beriah. At the same time, it is half in Atzilut and half in Yetzirah. It therefore illustrates the energy or impetus which brings the spiritual force of Atzilut through form (Beriah) to Formation (Yetzirah).

Path 17

Sepher Yetzirah: The [Elemental] letter Heh, governs in sight, Aries in the universe… and the right hand in human beings. Twelve simple letters whose foundation is sight, hearing, smell, speech, taste, coition, work, movement, anger, laughter, thought, and sleep.
The Waite text: *The 17th Path is called the Disposing Intelligence. It disposes the devout to perseverance and thus prepares them to receive the Holy Spirit.*
Correspondences: The Minor Sefirot: Netzach in Beriah, Chokhmah in Yetzirah.

Path commentary: In the downward development of the Ladder the world of Atzilut has been left behind, and we are deep in the actual processes of creation.

Path 18
Sefer Yetzirah: The [Elemental] letter Vav, governs in hearing, Taurus in the universe… and the left hand in human beings.
The Waite text: *The 18th Path is called the Intelligence or House of Influence, and thence are drawn the arcane and the concealed meanings which repose in the shadow thereof.*
Correspondences: The Minor Sefirot: Hod in Beriah, Binah in Yetzirah.

Path 19
Sefer Yetzirah: The [Elemental] letter Zayn governs in smell, Gemini in the universe… and the right foot in human beings.
The Waite text: *The 19th Path is called the Intelligence of the Secret of all Spiritual Activities. The fullness which it receives derives from the highest benediction and the Supreme Glory.*
Correspondences: The Minor Sefirot: Yesod in Beriah, Da'at in Yetzirah.

Path 20
Sefer Yetzirah: The [Elemental] letter Chet governs in speech, Cancer in the universe… and the left foot in human beings.
The Waite text: *The 20th Path is called the Intelligence of Will. It prepares all created beings, each individually, for the demonstration of the existence of the primordial glory.*
Correspondences: The Minor Sefirah: Chesed in Yetzirah.

Path 21
Sefer Yetzirah: The [Elemental] letter Teth governs in eating [taste], Leo in the universe... and the right kidney in human beings.
The Waite text: *The 21st Path is called the Rewarding Intelligence of those who seek. It receives the divine influence, and it influences by its benediction all existing things.*
Correspondences: The Minor Sefirah: Gevurah in Yetzirah.

Path 22
Sefer Yetzirah: The [Elemental] letter Yod governs in coition, Virgo in the universe… and the left kidney in human beings.
The Waite text: *The 22nd Path is called the Faithful Intelligence, because spiritual virtues are deposited and augment therein, until they pass to those who dwell under the shadow thereof.*
Correspondences: The Minor Sefirot: Malkhut in Beriah, Tiferet in Yetzirah, Keter in Asiyah. Netzach is centred in, and is the central Sefirah of Yetzirah. At the same time, it is half in Beriah and half in Asiyah. As Gevurah transmits spiritual impetus through form into formation, so Netzach transmits form, through formation, toward material manifestation. Path 22 is its central point.

Path 23
Sefer Yetzirah: The [Elemental] letter Lammed governs in work [action], Libra in the universe… and the liver in human beings.
The Waite text: *The 23rd Path is called the Stable Intelligence. It is the source of consistency in all the numerations.*
Correspondences: The Minor Sefirot: Netzach in Yetzirah, Chokhmah in Asiyah.

Path 24
Sefer Yetzirah: The [Elemental] letter Nun governs in movement (walking), Scorpio in the universe… and the spleen in human beings.
The Waite text: *The 24th Path is called the Imaginative Intelligence, which is the ground of similarity in the likeness of beings who are created according to its agreement, after its aspects.*
Correspondences: The Minor Sefirot: Hod in Yetzirah, Binah in Asiyah.

Path 25
Sefer Yetzirah: The [Elemental] letter Sammech governs in anger, Sagittarius in the universe… and the gall-bladder in human beings.
The Waite text: *The 25th Path is called the Intelligence of Temptation or Trial, because it is the first temptation by which God tests the devout.*
Correspondences: The Minor Sefirot: Yesod in Yetzirah, Da'at in Asiyah. Hod is complete in both Yetzirah and Asiyah. It orders the formations of Yetzirah into recognisable Asiyatic forms - in principle. Path 25 is at the centre of Hod.

Path 26
Sefer Yetzirah: The [Elemental] letter Ayin governs in laughter, Capricorn in the universe, and the large intestine in human beings.
The Waite text: *The 26th Path is called the Renewing Intelligence for thereby God – blessed be He! - reneweth all that is capable of renovation in the creation of the world.*
Correspondences: The Minor Sefirah: Chesed in Asiyah.

Path 27
Sefer Yetzirah: The [Elemental] letter Tsadde governs in thought (meditation), Aquarius in the universe… and the stomach in human beings.
The Waite text: *The 27th Path is called the Natural Intelligence, whereby the nature of everything found in the orb of the sun is completed and perfected.* [Note: this text has been displaced from Path 28, following A.E. Waite]
Correspondences: The Minor Sefirah: Gevurah in Asiyah.

Path 28
Sefer Yetzirah: The [Elemental] letter Kof governs in sleep, Pisces in the universe, and the small intestine in human beings.
The Text: *The 28th Path is called the Active Intelligence for thence is created the spirit of every creature of the supreme orb, and the activity, that is to say, the motion to which they are subject.* [Note: this text is transposed from Path 27, following A.E. Waite]
Correspondences: The Minor Sefirot: Makhut in Yetzirah, Tiferet in Asiyah. Yesod is half in Yetzirah, half in Asiyah. It is the means of translation of the ordered formations of Yetzirah into material shape. Path 28 is at the centre of Yesod.

Path 29
The Waite text: *The 29th Path is called the Corporeal Intelligence; it informs every body which is incorporated under all orbs, and it is the growth thereof.*
Correspondences: The Minor Sefirah: Netzach in Asiyah.

Path 30
The Waite text: *The 30th Path is called the Collective Intelligence, for thence astrologers, by the judgement of the stars and the heavenly signs, derive their speculations and the perfection of their science according to the motions of the stars.*
Correspondences: The Minor Sefirah: Hod in Asiyah.

Path 31
The Waite text: *The 31st Path is called the Perpetual Intelligence. But why is it so called? Because it rules the movement of the sun and the moon according to their constitution and causes each to gravitate in its respective orb.*
Correspondences: Malkhut is completely and wholly in Asiyah. The form is complete. Path 31 is at the centre of Malkhut.

Path 32
The Waite text: *The 32nd Path is called the Assisting Intelligence, because it directs all the operations of the seven planets, with their divisions, and concurs therein.*
Correspondences: The Minor Sefirah: Malkhut in Asiyah.

Appendix 5

The 32 Paths of Wisdom on the Ladder of Return

These notes are only of practical benefit to the reader once Appendix 6 The 21 Stages of Pathworking has already been absorbed and worked through. The extraordinary poetry of the *The 32 Paths of Wisdom* expresses the path of our Return. We start out at Path 32. Tarot placements reflect Tarot Trumps on the Ladder in descending order, see graphic on page 182.

In this rendering, the Path Commentaries of Rev Alan Bain, and Rev Anthony Potter, both of the Reformed Catholic Church, are added to my own editorial comments for a very detailed and practical description of our extended pathworking on the Ladder. The "new" titles of the Worlds of Return (5-7) are given in square brackets. With regard to Paths 1-9, the attributions of Mother letters and Elements are mine, and differ slightly from those of Rev Alan Bain which are reproduced in Appendix 4. The reader is referred to The Creation Process on the Ladder of Life, page 80

The Text of *The 32 Paths of Wisdom* used in this Appendix is that of Rabbi Aryeh Kaplan's translation of an authoritative 8th century Gaonic original, appended to his *Sefer Yetzirah*.

Rev Alan Bain's prefatory remarks regarding mysticism from *Keys to Kabbalah*:

The practical limit for our progress in this life is the highest point of the Greater Tiferet: Path 16, Keter in [Olam ha-Tikkun]. The absolute limit is the Da'at function of this in Path 13, at the centre of the Greater Chesed, touching at the same time the highest point of the Greater Gevurah, and the lowest point of the greater Binah, which shows the "link" across the Abyss of the Four-in-One Tree. In terms of the Minor Sefirot this point is both Yesod in [Olam ha-Matkela] and Da'at in [Olam ha-Ba]. The practical limit of Path 16 is represented in the Minor Sefirot by Malkhut in [Olam ha-Matkela], Tiferet in [Olam ha-Ba], and Keter in [Olam ha-Tikkun]. Those who understand will appreciate that no incarnate human intelligence can pass beyond Keter in [Olam ha-Tikkun] without becoming discarnate. Hence, the Da'at function shown in terms of Path 13 can only be a temporary state giving contact with the highest Worlds of Spirit, in order to bring that Spirit back down through the Worlds.

[In this study, it is assumed that Return ultimately includes the levels of Divinisation which enable the Spirit to leave the physical universe and return totally to the Light of Ein Sof.]

Path 32

Worshipped Consciousness (*Sekhel Ne'evad*). It is called this because it is prepared so as to destroy all who engage in the worship of the seven planets.

Worshipping the false idols of scientific materialism is likely to end badly owing to the lack of commensurate ethical and moral development. MG

The Christian Church: The Clerk in Orders.

The Tarot: Card 21, the World.

Path Commentary: Malkhut in Asiyah has also been given the title of "The Gate" and in the Abbey arrangement is clearly seen as the Gate or Great West Door by which postulants are admitted.

In *Freemasonry*, the 2nd Degree or "Fellow Craft" members are said to be admitted here. Although apprentices may be also admitted here (1st Degree) for initiation, it is sometimes said that their instruction would, in ancient times, have been given in the lobby of the building, which is technically outside the Temple proper. This lobby can be clearly seen in many of the Cathedral and Abbey Churches in Britain.

Further notes derived from Rev Anthony Potter
[This is the shell of the physical body, the biological components. Our awareness of them has to come from Path 28 or higher.]

Path 31

Continuous Consciousness (*Sekhel Tamidi*). Why is it called this? Because it directs the path of the sun and moon according to their laws of nature, each one in its proper orbit.

The Christian Church: The station of the Doorkeeper.

The Tarot: Card 20, Judgement.
Path Commentary: The centre of the Greater Malkhut, the larger world of the solar system as a whole, or even of the galaxy.

In *Freemasonry*, it is said to be represented by the 3rd Degree, or "Master Mason" - a fitting attribution for the approach into Yesod, Foundation, of which this Path forms the lowest point.

Further notes derived from Rev Anthony Potter
[The Path which exercises automatic control over the purely mechanical aspects of instinct. Its motive is survival. It governs the Autonomic Nervous System.] If attention is drawn to this area, it often results in a "hiccup" in an otherwise smoothly running system… The direction of awareness to this Path to the exclusion of any sense of perspective can, in extreme cases, lead to an unhealthy pursuit of some of its demands without any reference to feasibility, practicability or even acceptability. Taken to its limits, this can lead to some form of nymphomania or priapism. In a less severe form, it can give rise to many forms of hypochondria and an unhealthy obsession with the fitness of the body, since the mind has its own, not particularly valid, ideas of what the body needs, and even of fitness itself, is likely to cause more damage than anything else… It is essential that the awareness is trained to be simply aware and not to interfere in mechanisms which the body is much better at handling if left to its own devices. It is for this reason that the practice of STOP is so strongly advocated. In such circumstances, the awareness is put in a state in which it is *only* able to observe, and this more acutely, but is not able, or even inclined, to interfere and to attempt to control parts of the system which are quite adequately taken care of by their own "internal" mechanisms.
Sacrament – Baptism

Path 30

General Consciousness (*Sekhel Kelali*). It is called this because it is the means through which the "generalizers of the heavens" collect their rules regarding the stars and the constellations, forming the theory that comprises their knowledge of the Ophan-wheels of the spheres.

The Christian Church: The key to the door.

The Tarot: Card 19, The Sun

Further notes derived from Rev Anthony Potter
[The mechanics of intellect, and the communications within the body. The STOP is used here to control unjustified physical tics, such as scratching and twitching, and to avoid imposing false body images onto the conditioned reflexes of Path 31, such conditions as anorexia nervosa, or body dysmorphic disorder can otherwise arise.]

Path 29

Physical Consciousness *(Sekhel Mugsham)*. It is called this because it depicts the growth of everything that becomes physical under the system of all the spheres.

The Christian Church: The Bell.

The Tarot: Card 18, the Moon.

Further notes derived from Rev Anthony Potter
[The mechanics of feeling.] It corresponds to that part of the Asiyatic structure which causes the *body* to react spontaneously to an emotional stimulus, frequently even before one is aware of the existence of that stimulus. Examples might be: the increase in heartbeat when someone for whom one cares comes into a room; the increased flow of blood and the pumping of adrenalin into the bloodstream when in the presence of someone to whom we instinctively take a dislike, and in females (and some males) the blush which often takes place, again in the presence of someone for whom one has an emotional attachment. One may say that the "output" from this particular area of the human structure naturally follows the lightning flash and hence passes first through Path 30, providing the body with a "reason" for the activity, and thence to Path 31 to provide the "physical image" necessary to prepare the body for combat (in the case of the person instinctively disliked) while in another (that of blushing) it would seem to be an activity on the part of the body which produces a "display" rather like a peacock's tail spread… [The motive of this Netzachian Path is creativity. As it is a right hand Path it has a male quality which will lack direction until "clothed" with the appropriate form by Path 30. If it is out of balance the immune system is compromised in one direction or the other.]

Path 28

Natural Consciousness (*Sekhel Mutba*). It is called this because the nature of all that exists under the sphere of the sun was completed through it.

Path 28 is the Tiferet of Asiyah, and it is around this central axis that the World of Asiyah is rotated to reflect the Return journey of soul development and its Tree changes in form and purpose from Emanation to Return. Structurally, the whole Ladder rotates around Path 28.

Path 28 on the Ladder of Return is Malkhut of Olam ha Tikkun, the World of Rectification. Our soul journey begins here as we begin to transition from Nefesh consciousness to the realm of subtle Ruach consciousness. This is also Tiferet of the Greater Yesod, replete with temptations from Sitra Achra. There is a need for considerable discipline and discernment to navigate this territory with our individualizing Nefesh souls, and to start to build a consciousness at the Ruach level. MG

The Christian Church: The station of the Reader.

The Tarot: Card 17, the Star. Hebrew letter Kof.

Yoga: The Muladhara chakra.
Hindu Mantra: LAM.

Path Commentary: The letters of the Hebrew alphabet end at Malkhut of Yetzirah, the bottom of the World of Formation, for in terms of the letters, formation is completed, and the heart or Tiferet of Asiyah is established. The [Paths from 28 to 32] form the cross of matter from which humanity (*Heb*: Adam) is to be redeemed via Tiferet.
[The Nefesh soul] is not the essential spirit of being itself, but of the creature, in this case the animal body, which has a limited identity of its own. This is seen mostly in the behaviour of survival mechanisms such as eating, sleeping, procreating etc.
From 28 to 32 we find the Paths which belong to the lower half of the lowest World of Hades - which means "Underworld", but not "Hell". It is so called because it falls under the three Worlds above.

Freemasonry – 6th Degree

Further notes derived from Rev Anthony Potter
[The first aspect of psychology. It is the completion point of the Yetziratic Tree] where the most concrete… imagery is perceived. Its Tiferet nature also makes it the area through which this imagery *should* be translated into physical action with the humility, devotion and, if necessary, the self-sacrifice inherent in the Tiferet quality at any level. [Discrimination is necessary as implied by the Malkhut aspect.] This Path is also what one may call the "root" of conditioned reflex… It can, perhaps, be seen that an image at Path 28 which is (for whatever reasons) distorted or out of balance will misguide the mechanics of feeling at Path 29, giving rise to errors in the mechanics of intellect at Path 30 (and incidentally giving rise to some minor phobias) causing Path 31 to be wrongly instructed and resulting in misplaced or

unbalanced physical activity at Path 32. In this "chain of action" can be seen the mechanism, if not necessarily the root, of most physical disease.
[The cure is to rectify incorrect imagery, which is precisely the main function of hypnosis and the REM state, based in Yesod, of which Path 28 is the Tiferet. One must not respond to any imagery which is not Tiferetic in quality – so avoiding conditioning.
[We must STOP, and then let go, and just observe what is going on, as well as what we think is going on, or what we would like to be going on.
[The attribution of the Tarot card The Star to this Path symbolically exemplifies the purification work of Purgatory [Olam ha-Tikkun], this card also being known as "The Star of Hope".] This in turn implies that if our observation… is accurate (discrimination) and honest (the Gateway to the Major Hod) one may hope (perhaps by way of Penance and Absolution, *from* Path 25) for the purification necessary to further progress. This card also exemplifies the dual nature of this Path, the being on the card clearly working with two Worlds at once, one foot being in each World, so to speak.
Sacrament – Confirmation [and Communion. Tiferet of Asiyah also suggests the Marriage Service]

Path 27

Palpable Consciousness (*Sekhel Murgash*). It is called this because the consciousness of all things created under the entire upper sphere, as well as their sensations, were created through it.

This is Gevurah of Asiyah. It is not balanced by a Sefirah in Olam ha Tikkun. It is, however, the Gevurah of the Greater Yesod on the arc of Return, as well as the Hod of the Greater Hod. These are strong formative forces. MG

The Christian Church: The Book of the Gospels.

The Tarot: Card 16, The Tower. Hebrew letter Tsadde.

Path Commentary: Crowley was correctly informed. Tsadde is not the Star . . . This is about perfection-completion requiring seeming disintegration, and apparent destruction (compare Tarot Tower). It is the other half of Path 26 (Renewing).

Further notes derived from Rev Anthony Potter
[It is the Path responsible for the mechanics of insight and penetration, as also of motor activity.] An extremely important aspect of this Path (together with the counterbalancing Path 26) is that it does not exist on the Tree in

[Olam ha-Tikkun]. It cannot be sufficiently stressed that, as a result, *any* concept, image conjecture, speculation or opinion regarding this Path *is false.* Any type of … speculation, from whatever level it may derive, simply *cannot* relate to this Path. Such expectations are akin to hoping for a complete description of the London Underground system to be provided by an Australian aborigine who has never moved from the outback. The *only* perception of this Path which can be achieved is the *direct* observation of its activity in the only World in which it does exist, namely Asiyah. [When a false image, such as a crusading Messiah figure is used to describe this Path], the result is frequently the initiation of a 'Holy War' in which the observable *actions* run exactly counter to the expressed intent (a phenomenon referred to by Jung as enantiodromia). Students encountering this Path for the first time may enter a sexual relationship with the avowed intent of saving or teaching the other. The *actual* result is often hell on earth for either or both of the protagonists. In respect of this Path, "By their fruits (Asiyah) shall ye know them." Not, be it noted, by speculation about, or conceptualisation of, the fruits, be they ever so learned.

Path 26

Renewing Consciousness (*Sekhel MeChudash*). It is called this because it is the means through which the Blessed Holy One brings about all new things which are brought into being in His creation.

This is Chesed of Asiyah. It is not balanced by a Sefirah in Olam ha Tikkun. However, it is the Chesed of the Greater Yesod, and the Netzach of the Greater Hod, on the arc of Return, bringing an influx of spiritual Mercy. MG

The Christian Church: The Book of Epistles.

The Tarot: Card 15, the Devil. Hebrew letter Ayin.

Path Commentary: One day the Children of God came to attend upon the Eternal, and among them was Satan. So the Eternal said to Satan: Where have you been? "Round the Earth," he answered, "roaming about." So the Eternal asked: "Did you notice my servant Job? There is no one like him on the earth; a sound and honest man who fears God and shuns evil." "Yes," said Satan, "but Job is not God-fearing for nothing, is he? Have you not put a wall round him and his house and all his domain? You have blessed all he undertakes, and his flocks throng the countryside. But stretch out your hand and lay a finger on his possessions; I warrant you he will curse you to your face." The

Eternal said to Satan: "Very well; all he has is in your power, but keep your hands off his person."
Then Jesus was led by the Spirit out into the wilderness to be tempted by the Devil . . . The Devil showed him all the dominions of the world and their splendour. "I will give you all of these," he said, "if you worship me." Jesus replied: "Be off Satan!"
These instances show a far different picture of the Satanic role than that depicted in the popular imagination, or, for that matter, in many theological or church circles. It is quite clear that in Old and New Testament times, the role of Satan (a word meaning "adversary") was regarded as a legitimate and divinely approved function.

Further notes derived from Rev Anthony Potter
[Path 26 houses the mechanics of the Sympathetic Nervous System, and ordered planning. Like 27 it is not existent in the World of [Olam ha-Tikkun]. Its qualities can only be perceived *by direct observation*. The false image here is that of a saintly figure who never takes offence and never exercises] condign retribution … This fallacy… can be discerned in the adolescent behaviour of any child who has never been punished for even a major infraction of civilised behaviour.
[Observable behaviour patterns include slap-stick humourists, and people with gluttony, hypocrisy, and especially jealousy, which often leads to tyranny. All of these vices show a lack of observation of physical realities.
[The Book of Epistles was a teaching aid, used in a compassionate way, but not without chastisement of] the hedonistic habits of the one-time recipients of these teachings. [Both Paths 26 and 27 require the discrimination of Path 28 to stop their effects.] As is well known to those who have tried, attempts to influence the *thought* which lies behind behaviour which is obviously either cruel or over-benign is a total waste of effort. The thought will not go away! This is hardly surprising when one realises that one is trying to eliminate such a thought from an area where, by definition, it cannot exist. Moreover, even if it could be eliminated or modified, it would not have the slightest effect upon the behaviour, which does not, in any event, stem from this thought… One of the characteristics of tyranny is that it masquerades as being for the eventual or overall good of the recipients of its energies. There is little doubt, for example, that apart from a few sadistic malcontents, Torquemada and the Spanish Inquisition believed themselves to be working for the salvation of the objects of their attention. We are not here talking about the wholesale burning of apparent apostates which characterised its closing years (after the publication of the *Malleus Maleficarum*) but rather its beginnings… Mankind being what it is, however, it was not long before these "good intentions"… provided the energy for the mass-extermination of those who, in any way, simply appeared to be not quite as committed to the Roman ideal as they

might have been. This rather subtle transition, the nuances of which were probably not lost on the victims in both cases, was characterised not so much be the *deeds* (Asiyah) as by the justification [Olam ha-Tikkun] of them… [So] what starts out as an altruistic expression of Path 26 very shortly moves across the Tree and becomes an expression of the cruelty of Path 27. [These unbalanced Paths tend to] seek each other out across the Tree, thereby creating instability and unbalance. They behave rather like a pair of strong-willed but untrained coach horses in the absence of the guidance imposed by the expert four-in-hand driver.
Actions, observed with a still mind, which are seen to exemplify any of the vices inherent in all of the Chesed points should be STOPped, without attempting to question their apparent applicability in the circumstances. The Emanation will, in any event, bring the appropriate qualities of these Paths to earth, and, if not intruded upon by our own misconceptions, will be found to have done so positively.

Path 25

Testing Consciousness (*Sekhel Nisyoni*). It is called this because it is the original temptation through which God tests all of His saints.

The Da'at of Asiyah portal to Yesod in Olam ha Tikkun. The Tiferet of the Greater Hod aspect confers clarification for the next step on the Ladder.

The Christian Church: The station of the Exorcist.

The Tarot: Card 14, Temperance or The Angel. Hebrew letter Sammech.

Yoga: The Svaddhisthana chakra.
Hindu Mantra: VAM.

Path Commentary: This Path is the centre of the Greater Hod, which is also the [last] of the Greater Sefirot entirely in the World of Asiyah, and is, for the student, the most important of the Greater Sefirot. Almost anyone can climb this far up the Ladder with little difficulty. A complete book could be written about this Sefirah alone, and while we are in the flesh, we are concerned with its activity for the entire period of our earthly lives. This adds an almost ominous significance to the text of the Path. It explains the importance of the function of exorcism as properly understood, which has little to do with the expulsion of demons, and more to do with healing.
Sagittarius is the sign of the house which rules philosophy and religion, and Kabbalah is both of these. The Tarot card shows a figure with a foot in each

of two worlds, having knowledge of the material world, and a foundation in [Olam ha-Tikkun], from which a path is shown leading yet further.
The Manipura Chakra (Path 22, the uppermost part of Hod) is in the region of the Solar Plexus, through which all human experience is co-ordinated and distributed in life. The Greater Sefirah Hod, as a whole, comprises half the world of Asiyah, from its Keter to its Tiferet. When we know this half of our Asiyatic Tree we shall have made real progress.

Freemasonry – 9th Degree

Further notes derived from Rev Anthony Potter
[Here lie the mechanics of memory, the storing of learned or conditioned behaviour, and so, also, unconscious impulse. The temptations of influencing the things of earth incline some to ritual magic. The warning and solution are provided in the Temptation on the Mount (Matt. 4:1-10, Luke 4:1-12). One begins to cultivate a calmness towards events which used to excite emotion; a feeling that the savour of life has gone. However, this Path is also the source of sexual imagery. Exorcism relates to the purification of imagery *before* it is applied through Da'at into the World of manifestation.]
[Path 25 represents the Sacrament of Penance [Confession and Absolution] which requires genuine contrition at the emotional level (Gateway to the Major Netzach) as well as scrupulous honesty (Tiferet of the Major Hod). The testing of the devout arises because the numinous projections of one's Self are introjected, leaving a sense of soul searching.] In such circumstances, it is seldom realised that, whilst the numinously attractive symbolic versions of the Christ force have, indeed, disappeared, apparently leaving nothing very much to worship or to seek to move towards, the very stillness and lack of passionate involvement in worldly affairs is, in fact, a relatively low-level glimpse of that "peace which passeth all understanding"… Since this [Christ] force is in perfect equilibrium, it is characterised to the emergent psychology in terms of its apparent non-involvement, a quality which is reflected in the student's new-found detachment. On the other hand, this same force is *potentially* powerful, to a degree which is incomprehensible to the personality mind, and the release and channelling of this force is, in large part, a matter of *asking,* but in the right way. This concept, combined with ordinary human pride, explains in large measure why, when such a force is released, it gives rise to events which, to the ordinary mind, are genuinely miraculous. Nonetheless, we are quite clearly told in the Scriptures that such miracle-working is available to us, and through us.
[Our purpose is to act in humility as a channel for this force.] It must be brought down *through* us and thus *into* the world outside of us, and this in such ways as to be of benefit to this world in terms of its own development, rather than in ways which are necessarily to the recipient's own immediate liking.

[Healing can take place at this level, either through an act of Grace, or else only through Hod type techniques on the body, e.g. reflexology, aromatherapy, Shiatzu. Also, the impulse to carry out negative actions can itself be Stopped. We learn the patterns of society in Asiyah, and study more ideal patterns from spiritual studies like Kabbalah.]

Path 24

Apparitive Consciousness (*Sekhel Dimyoni*). It is called this because it provides an appearance for all created apparitions, in a form fitting for their stature.

Hod of Tikkun, Hod of the Greater Netzach, and Gevurah of the Greater Hod. Hod is a form-giver and formative forces predominate. There is a respite from the Other Side. MG

The Christian Church: The sword of exorcism.

The Tarot: Card 13, Death. Hebrew letter Nun.

Path Commentary: This is the imaginative Hod faculty of [Olam ha-Tikkun] at the same time as it is the understanding of the material. There is a double association with the concept of death here in the Tarot card and the sign Scorpio, which in astrology is associated with the eighth house, the house of death. The understanding and intelligence of Kabbalah makes it clear that death is not regarded as a finality, but as a transitional process, for by associating it with Binah in Asiyah, where we may assign the process of physical death, it also relates it to Hod in [Olam ha-Tikkun], into which the physical may be transformed in another form of existence. Note that the text of this Path is concerned with created beings - such as ourselves. Note also that Kabbalah does not place death where we might expect it, i.e., at the end of things, but at an intermediate point. The Tarot takes the same view, for it is only the thirteenth card of twenty-two.
…The process which describes the transformation described as death is in the nature of an upward progression through the worlds, and can also be looked at on the scale of the 21 Stages, or alternatively by regarding the symbolism of the Tarot in its own terms from the first to the last card, where the subsequent stages may be examined and pondered upon. They should also be wondered upon. Much experience in the work of Kabbalah comes from a simple sense of wonder, much as we had as children. Experience of what this means helps to explain the teaching, "become like little children."

Further notes derived from Rev Anthony Potter

As Binah in Asiyah, Path 24 lies on the far side of the Abyss and may not be crossed while we are in the flesh. Its qualities are reflected into the Da'at of Asiyah at Path 25. It is a point at which one might expect physical death to take place, and in some cases this is almost certainly so. Here in fact is the end-point or completion hinted at in Path 25. [As Hod in Olam ha-Tikkun, the rational mind can come to an *understanding* of the world of Asiyah in the manner of a death *to* earth. Material values come to mean much less to us.]
Psychologically, this Path corresponds to the Animus, i.e. the masculine-polarised unconscious of those biologically defined as females. In this, it can be said to correspond, in the feminine psychology, with the Jungian phase of "The Emergence of the World Hero". It is in large part the response to the projection of this aspect of the unconscious which causes a female to be attracted to a particular male. [The essential male attraction is strength.]
Females with a strong Scorpio are universally attractive as they embody the fascination of death, along with the two aspects of Binah: the Dark Infertile Mother and the Bright Fertile Mother.
[Here lies the first intelligence on the upward way at which some control of the *contents* of the imagination can be exercised. The Hod aspect means it is the seat of our thinking process. The Binah aspect has the virtue of silence. The Gevurah aspect of the Major Hod implies that] correctly manipulated logic is not only structured, but also clear-*cut*, in the sense that irrelevances are eliminated before they can taint, colour or weaken the structure which is being built. St Paul – "The Sword of the Spirit, which is the Word (Hod) of God"… It is worth bearing in mind the fact that, since Binah in Asiyah is effectively the source of purely physical manifestation, any "deficiencies" transferred thereto by the mal-operation of Hod in [Olam ha-Tikkun] will take root and taint the whole Asiyatic Tree, i.e. the body.

Path 23

Sustaining Consciousness (*Sekhel Kayam*). It is called this because it is the sustaining power for all the Sefirot.

Chokhmah of Asiyah, Netzach of Tikkun, Chesed of Greater Hod, and the Netzach of Greater Netzach are all Sefirot on the force Pillar of the Tree, sustaining creation every moment. MG

The Christian: Church: The Book of Exorcisms.

The Tarot: Card 12, The Hanged Man. Hebrew letter Lammed.

Path Commentary: Netzach, here seen in the world of [Olam ha-Tikkun], is called, apart from Victory - the translation of Netzach - by the title of Firmness, which echoes the idea of stability suggested by the text. As it is also Chokhmah in Asiyah, we might say that the wisdom of the material world is characterised by a certain inner firmness, something which may be observed as a factor in the character of many successful people. In the context of the practice of exorcism, the use of such practices must clearly be undertaken by those who can employ material wisdom based upon stability within themselves. No one should be trained as an exorcist who does not accept the discipline that goes with such training.

Further notes derived from Rev Anthony Potter
Male untrammelled force is constrained by previous Sefirot on the form side. Hence male Paths contain an element of the female and female Paths contain an element of the male potency. Here is based the Anima – the female-polarised unconscious of the physical male. [The essential female attraction is beauty.] From the unconscious Netzachian influence… the male feels tenderness, protectiveness.
[In Jungian theory, the trend towards macho behaviour is the attempt of a man to impress his own Anima, and an ultra-feminine woman who is disinterested in men is attempting to impress her own Animus. A belligerent woman is identifying with her own Animus, and an effeminate man equally shows an identification with his own Anima.
[The Netzach aspect is evident from Libra (Venus). Chesed in Hod means anything taught or communicated must avoid tyranny, hypocrisy, and bigotry, at the same time being wise and unselfish. Wisdom here is Asiyatic – demonstrated by action or lack of it.
[The Tarot Hanged Man is noticeably still, at peace, and at rest, and he wears the nimbus of the Avatar – the Wise Man.]

Path 22

Faithful Consciousness (*Sekhel Ne'eman*). It is called this because spiritual powers are increased through it, so that they can be close to all who "dwell in their shadow."

Tiferet of Tikkun, Tiferet of the Greater Netzach, Supernals of the Greater Hod, and Yesod/Malkhut of the Greater Tiferet. The Sun is linked to Tiferet, and the Sefirot below it on the Tree are in its "shadow". This is also the Malkhut of the World to Come, illustrating the hope and expectation that evil influence will come to an end. Evil has been acting as a brake on progress since our journey began at Path 32. MG

The Christian Church: The station of the Acolyte.

The Tarot: Card 11, Strength. Hebrew letter Yod.

Yoga: The Manipura chakra.
Hindu Mantra: RAM.

Path Commentary: Realm of Paradise; Heart of Purgatory; Crown of Hades. Path 22 is the centre of the Greater Netzach. This is the point of creation where we, as mortal beings, are normally aware of it, if we are aware of it at all. The world of appearances with which we are familiar at its lower levels has its roots, in other words, in the Sefirah Netzach. This might account, according to the view of Netzach held by some, for the repetitive nature of this lower world. Such a recognition of the constantly recurring cycles of birth, maturity, decay, and death, is often the starting point of those who look for deeper explanations of things. Eventually, such enquiry brings the enquirer to search within, at which point the association of this Path with a Christian Acolyte is appropriate, for it is here that the Acolyte may first receive "light from above". When the spiritual virtues deposited within have duly augmented, the Acolyte will understand the significance of this position at the Malkhut of [Olam ha-Ba], and be ready to commence further training. At this stage, we are, as one author put it, "Hewers of wood and drawers of water" - that is to say, willing seekers glad to serve in the temple of the Spirit.

Freemasonry – 12th Degree

Further notes derived from Rev Anthony Potter
[This is the first Path in an upward trajectory which exists in three Worlds.] …The Tarot Strength shows that the parts of the personality are being held together prior to being called into action by the Self. [The human and animal parts of man are equilibrated, as are the teacher and the taught – a process of gentle guidance and sympathetic control.]
The Acolyte lights the lights and bears with him the light of Christ's Presence… Job (40:10) "Deck now thyself with majesty and excellency, and array thyself with glory and beauty." This Path is the Keter of the Major Hod (Glory), and also the gateway to the Major Tiferet (Beauty). He that hath ears…
[The student may begin to receive "light from above" albeit "through a glass darkly". He can serve his fellow man from the Crown of Asiyah, and counsel from the Heart of [Olam ha-Tikkun] to assist them to avoid the mental and emotional traps of lower [Olam ha-Tikkun]. Much discrimination is needed. Light from the Kingdom of Paradise points to "Thy Will be done."]

[The astrological Virgo illustrates giving back to the Earth, and the cyclical nature of things of earth. [Olam ha-Ba] is glimpsed for the first time, accompanied by the strong pull of the Earth.]
This Path is the first on the upward journey on the Ladder at which it is possible to perceive reality… When the student operating at this level thus perceives his environment, he may well come to the conclusion that the world, or at least its occupants and their behaviour, are somewhat less than perfect. Due to the double Tiferet attribution accorded to this Path, this observation may well give rise to extremely altruistic and self-sacrificing concepts regarding the ways in which this situation may be rectified. Well-meaning attempts to put these ideas into effect may well then be embarked upon, not infrequently with some degree of success, at least in the immediately observable surroundings. [But these attempts will fail, and the reality imparted by the light will be lost, if any trace of pride enters in.] The counter to this unfortunate state of affairs is, obviously, the recognition that "It is not I but my Father in Heaven that doeth these things", leading to the quelling of pride, the acceptance of humility, and the subsequent re-establishment of the "light from above" which at this stage, is the source of reality. [This Path requires] an attitude of *true* humility, and attempting to find, and express, the true Will of God without any personal preference or judgement.

The Rite/Sacrament of Unction and the Sacrament of Viaticum apply. (Either or both are called "The Last Rites")

Path 21

Desired and Sought Consciousness (*Sekhel HaChafutz VeHaMevukash*). It is called this because it receives the divine Influx so as to bestow its blessing to all things that exist.

Gevurah of Tikkun, and of Greater Netzach, Hod of Greater Tiferet. Spiritual power is stepping up. MG

The Christian Church: The candleholder of the Acolyte.

The Tarot: Card 10, The Wheel. Hebrew letter Teth.

Path Commentary: One of the esoteric orders derived from the Hermetic Order of the Golden Dawn attributed the right arm to Gevurah, and the candle-holder of an Acolyte is held in the right hand. At ordination however, the left hand is brought to join the right, presenting the lighted candle to the bishop,

symbolising the subordination of the human to the divine will, and in Kabbalist symbolism the balancing of both Pillars of the Tree of Life.

Further notes derived from Rev Anthony Potter

[This is another example of the "Kingdoms of Unbalanced Force", comparable with Path 27]. In this case, however, it is not directly responsible for violent unconscious *action*, but is rather the source of images and thoughts of violence which we instinctively (and wrongly) attempt to deny or repress. Also, it is, or can be, the source of a considerable amount of crusading zeal in the imagination… Many people are naturally disinclined to accept many of the murderous images corresponding with this Path as being of them. These images are thus rejected, repressed or denied, with the result that they are pushed down and back into the unconscious, there to wreak havoc by attracting an environment in which they will be very much in evidence… Human nature being what it is, the more attractive parts of these images will be, so to speak, re-cycled and reinforced, victory always being achieved in the imagination of the dreamer. Courage, valour and heroism are accentuated, while cruelty (the vice of Gevurah) and the general carnage and horror of war is totally ignored. This may, given the right circumstances, prompt, or even encourage, the dreamer into attempting actually to *act* along these lines in the vain (!) (and misguided) expectation of vanquishing the Enemy, personified as the enemy. Scripture has the admonition: "Put up thy sword now in his place. They who take up the sword shall die by the sword" and "Take therefore the Sword of the Spirit which is the Word of God". [This refers to Path 16. As Path 21 does not exist in [Olam ha-Ba], it is subject to religious mania stemming from Gevurah in [Olam ha-Tikkun]. It is also the seat of archetypal masculine activity, and the root of the female Animus (on Path 24). All masculine imagery stems from here: Wise Old Man, the Hero, the Sacrificed God, Father images. The abominations of nature depicted by Breughel and Bosch stem from here, or Path 20]

[Here follow recommendations about how to overcome the Shadow:] Images dropping onto the mind corresponding with this Path should on no account be denied or repressed, but simply acknowledged as being part of one's own psyche, whether or not the idea is attractive. In cases where there is some attraction, i.e. the dream of glorious crusades, holy wars, or even the heroism of battle as described in novels and in some reports in newspapers, one should instantly and deliberately introduce countervailing images of carnage, horror, lost limbs, horrendous wounds, etc. to establish as far as possible a true perspective of the situation (in other words balance it up) in order to strip it of its apparent romance.

[The Zodiac sign of Leo is suggestive of the vanity and pride of would-be crusaders. And, finally, the phrase in the text "influences by its benediction"

refers to the use of the right hand (Gevurah), with which all benedictions and most liturgical operations are carried out.]

Path 20

Consciousness of Will (*Sekhel HaRatzon*). It is called this because it is the structure of all that is formed. Through this state of consciousness one can know the essence of the Original Wisdom.

Chesed of Olam ha-Tikkun, and of Greater Netzach, Netzach of Greater Tiferet. MG

The Christian Church: The lighted candle of the Acolyte.

The Tarot: Card 9, The Hermit. Hebrew letter Chet.

Path Commentary: In the ordination of a Christian Acolyte, [the Light] is symbolised by the lighted candle which the candidate carries to the altar, and represents the will to serve. At the same time, it may be regarded as representative of that particle of the primordial light which the candidate is, and which constitutes the personal divinity, the presence of the spiritual essence. This throws some light upon the nature of human will. Ordinarily, we tend to equate will with desire, supposing that if we desire a particular thing, that our will is operating to obtain it. We should know this is not invariably the case, and we often realise with hindsight that our true will made sure that we did not, in a given instance, obtain the desire, which could have been harmful to us. Ordinarily, and necessarily, will is not obviously active in us, and it is part of our work to learn how, when necessary, to contact our own will. When this happens, we begin to realise that we are much more than we supposed we were, and at the same time, much less. We have caught a glimpse of divinity in us, and we may become, by so doing, if not at the first instance, "anointed" by the experience. The Greek word Christos rendered as "Christ" in the New Testament, means "anointed [one]" as does Messiah in Hebrew, and such an experience may herald the appearance of what has been called "Christ in you". Such an appearance is a necessary preparation for the demonstration to any of us of the existence of the primordial glory.

Further notes derived from Rev Anthony Potter
[This is the Chesed of the Major Netzach which is the root of Creation to human perception. Its Chesed is seen as God the Father, God the Merciful. But, it is also the root of archetypal feminine activity – "Our holy Mother the Church", and the feminine flavour of much Scripture, such as the Song of

Songs. The Soul itself is feminine – my Beloved. Path 20 is the root of the male Anima (on Path 23) – which tends to have multiple foci, e.g. distinguishing between lovemaking, romance, and veneration. The female has her Animus (on Path 24) which tends to be single-pointed, being on the form side – often enduring much by way of bad behaviour from her beloved.]
In order to gain any perspective with regard to this Path it should be borne in mind that from the point of view of the personality consciousness, any and all concepts which smack in any sense of the Absolute, by whatever name, can be most accurately ascribed to this Path *and no higher*. Any move beyond this stage can be said to be a result of having experienced one's own will… and then having applied that will in such a way as to lead to the crucifixion of the personality at Path 19. It is implicit in all of the foregoing that the *reality* of such a transition can only be known in any way by those who have actually experienced it. Such a transition as it really occurs cannot be conceived of in the imagination without that imagination itself ceasing to exist and being replaced by direct (sometimes called noetic) perception.
The Hermit figure appears ageless, and carries nothing but a light and a staff. This light is not "of him" nor, indeed, does he need it in order to see his way. This purpose is accomplished by the staff ("Thy rod and thy staff they comfort me" – Psalm 23). The light is there as a guide for those who would follow the Way, upon which the Hermit has already set his feet. It is significant that he carries with him nothing in the way of possessions. On this journey they would be a snare and an encumbrance. Attachments to such possessions are functions purely of the psychology, the limits of which the Hermit is leaving in his quest for a spiritual reality

Path 19

Consciousness of the Mystery of all Spiritual Activities (*Sekhel Sod Ha Paulot HaRuchniot Kulam*). It is called this because of the influx that permeates it from the highest blessing and the supreme Glory.

Tiferet of the Greater Tiferet, and a Da'at/Yesod transition point. Our spiritual experience is extending its reach as we enter the World to Come. MG

The Christian Church: The station of the Sub-Deacon

The Tarot: Card 8, Justice. Hebrew letter Zayn.

Yoga: The Anahata chakra.
Hindu Mantra: YAM.

Path Commentary: As Da'at in [Olam ha-Tikkun], it is secret; i.e., the experience of this Path, while conferring knowledge of a [Olam ha-Tikkun] kind, veils the truth implicit in that knowledge, better understood in Kabbalist fashion "by reception" at the "receptacle of the emanations" of Yesod in [Olam ha-Ba]. The station of Sub-Deacon is of interest to those who know the minor orders of the Christian Church. The Ladder shows them in the usual ascending order. They fit exactly as they should.
Not only is Tiferet complete in both [Olam ha-Ba] and [Olam ha-Tikkun], but it is the only Sefirah simultaneously in contact with all Four Worlds [4-7]. At its apex… lies Path 16, the "Triumphant and Eternal Intelligence" - Malkhut in [Olam ha-Matkela], the Heavenly realm, the "paradise of pleasure prepared for the just." This has also been described as a "second gate" equivalent to the second "shock" point in the Ouspensky teaching, which to quote one source gives rise to spontaneous prayer of the heart. In the sequence of the Ladder Path 16 is also Tiferet in [Olam ha-Ba], which illustrates this. At the base, or foundation, the Yesod point of Tiferet, lies Path 22, the "Faithful Intelligence". Of this Path it is said that "Spiritual virtues are deposited therein, until they pass to those who dwell under the shadow thereof." The two texts quoted speak for themselves in describing the nature and function of this Sefirah. Path 22 has been described as the "first gate" or "shock" point which arises because of attempts to awaken. It is also Keter in Asiyah, so it can be seen that the Greater Tiferet serves to bring through the final expression of divinity, the "delight of glory" (Path 16) the Malkhut of [Olam ha-Matkela], the Realm of the Spiritual World, into our own material realm of Asiyah. It transmits this influence by its existence as a bridge in [Olam ha-Ba] and [Olam ha-Tikkun] from the lowest part of Spirit to the highest part of matter, Keter in Asiyah - the divine spark in the material world. Thus is divinity brought to humanity, and is deposited within each member of the human race, and within every manifestation of creation.

In *Freemasonry*, said to be represented by the 15th Degree, "Knight of the Sword" - note that the Hebrew letter Zayn which means "sword" is also placed here.

Further notes derived from Rev Anthony Potter
[This Path is beyond psychology; it is the Self.] The ego, which can be viewed as the sum total of all our personal qualities, talents, tools and experiences, and which adopts a pose very near (or so it seems) to an independent, autonomous entity, will not actually *permit* us to consider areas of existence outside or beyond its own internal mechanisms. Anything which may exist outside this ego-prescribed boundary must therefore, perforce, deliberately be expressed in terms which the ego can consider, even though this necessitates

a degradation or debasement of the reality. Hence the requirement for allegory or parable if *any* communication, however garbled, is to be established at this level.

[The upper and lower halves of this Path are separated by a veil.] This is "The Veil of the Temple" which was "rent in twain" at the Crucifixion and which, in its own right, plays a crucial (!) part in the operation of this Path. [Its Da'at aspect suggests Knowledge and potential control of Olam ha-Tikkun, including the Kingdoms of Unbalanced Force. There is a sense of unease, which is dismissed as being "merely conscience" but obeyed nonetheless. A symbol of Da'at is "The Condemned Cell".] The reality of the situation is that one *is* imprisoned; trapped and enfolded, one's knowledge temporarily in abeyance, solely by the meshes of one's own convictions concerning the nature of one's own being. The refusal to recognise that personality is simply something which one *has*, and not something which one *is*, constitutes sufficient bondage. One is seeing things as merely the shadows on the walls of Plato's cave or, as St Paul so concisely expresses it "as through a glass darkly". One looks without hope at the walls of the "Condemned Cell" and believes them to be the boundaries of existence.

[The Yesod in Olam ha-Ba aspect is the light from above first experienced at Path 22. The former imagery cannot be related to the imageless, noetic perception of the light.

[Paths on the side pillars represent movement or activity of some kind – either active and outgoing (male) or receptive and indrawing (female).] The Middle Pillar Paths, being (ideally) in a condition of equilibrium, are not representative of activity or movement, but rather a still point from which simply to observe (as objectively as may be possible), to consolidate, to be uninvolved and at rest. They thus represent states, or levels of awareness, rather than ways of doing things. As a result, the pattern of progress is somewhat as follows: From any Middle Pillar Path (thus far) the student is in a position from which s/he is able to observe, quietly and (relatively) objectively mental and physical activity taking place at any point below it, and to assimilate, or consolidate, that observation so as to enrich the experience hitherto possessed – this function being (ideally) carried out without involvement, judgement, or emotional or intellectual reaction.

[At Path 19 the field of view extends over the whole personality], even the activity of the (Jungian) Collective Unconscious based in Paths 20 and 21. [This Observing Self is often referred to as "conscience", a word which means "with knowledge" (Da'at)]. This Knowledge, however, is not derived from experience or praxis. Rather does it present itself as an innate, although somewhat remote, quality which, at this stage simply (although intermittently) acts as something of a curb on some of the more negative inclinations of the personality consciousness, or ego. [Note that conscience is always] simple,

concise, unambiguous and devoid of supporting argument or justification either mental or emotional.
[The ego here has to learn that] it actually *knows* nothing whatever, nor can it, in any meaningful sense, actually *do* very much, except at an extremely mundane level, relatively speaking. It may by now be able to restrain some of its instinctive reactions, at least of the baser sort (Yesod); it may have amassed a wealth of information regarding dozens of different techniques and disciplines; it may have overcome many of the Netzach-based vices and have developed an emotional or even devotional approach towards the demands of the Work or even towards humanity. None of these qualities will ultimately be wasted; none of the effort will have been in vain. For the moment, however, *none* of them is of any use whatsoever. Hence the impression that one's knowledge is held in abeyance and that one is simply running around in circles in "The Condemned Cell". [The prideful, egoic stance of materialist science does not reveal anything of *real* importance. The Gateway to the Major Gevurah aspect induces fear and desperation, so that we cling to the amusements of the ego and its] hard-won sense of self-importance.
[The Tarot card Justice is the true justice of conscience. The Zodiac sign Gemini is a dual sign, the two halves often at war. It rules the nervous system and provides a nervous energy which can lead to nervous breakdown. Furthermore, trouble with nasal passages relates to the attribution of the sense of smell.]

Path 18

Consciousness of the House of Influx (*Sekhel Bet HaShefa*). By probing with it, a secret mystery and an allusion are transmitted to those who "dwell in its shadow" and bind themselves to probing its substance from the Cause of Causes.

Binah of Olam ha-Tikkun, and Gevurah of Greater Tiferet, Hod of Olam ha-Ba, and of Greater Gevurah. A vision of the operative matrix of energy and form in all cosmic manifestations, utilising Hod at the Causal level of consciousness. MG

The Christian Church: The Book of the Gospels. The Book of the Law (Pentateuch).

The Tarot: Card 7, The Chariot. Hebrew letter Vav.

Path Commentary: Here we find Kabbalah teaching about itself. From this level of Understanding in the world of [Rectification] the Teaching has been incorporated in the Holy Scriptures of the Law, and by extension, the Christian Gospels. The book of the Gospels is given to Christian priests at ordination. According to Kabbalah, "concealed meanings repose in the shadow thereof." No Kabbalist who has studied the scriptures of either the Old or New Testaments can doubt this. It is implied frequently in the sayings attributed to Jesus such as "Who has ears to hear", and, "Who has eyes to see", etc. There is also a fascinating passage in Mark 13:14, "Let the reader understand", referring to the Old Testament book of Daniel.

Further notes derived from Rev Anthony Potter

[All comments are prefaced by "It is as if" as the personality is incapable of accepting these areas of creation.]

The true import of the Binah aspect cannot be appreciated, since it lies beyond [Da'at of Olam ha-Tikkun]. However, some understanding (!) of it can be gleaned by "drawing" its "concealed meanings" into the Hod of [Olam ha-Ba]. Even so, this aspect… is devoid of imagery as such, and is thus still not comprehensible to the personality awareness, which literally depends upon such imagery in order to function.

[The sense of hearing evokes the Apostles who did have "ears to hear" when Christ spoke the truth to them. The Zodiac sign of Taurus applies in that Taureans are good teachers of what they have learned and also draw out the secrets behind it. Their taciturnity is about "hearing" what lies beneath the silence (a virtue of Binah). The Hod function is to order the confusion of the personality at Path 19]... It is at this level that the very elements, or seed germs of allegory and parable are created, subsequently to be clothed in imagery for the benefit of those who are not yet able to use ears actually to hear, at levels lower down the Ladder.

[The Tarot Chariot. Note the throne-like chariot (Binah the throne) and the absence of reigns – no authority. This is influence of a non-Asiyatic variety which is being channelled. If the person at this level is not sufficiently other-worldly then the influence at the earthly level will be ungoverned.] The influence expresses itself chaotically (order is lost) and the motive power (the sphinxes, now representing animal man) take the unfortunate occupant of the chariot (no longer a charioteer) whithersoever they will, inevitably "downwards". [This happens when "churchianity" is concerned more with social issues than with the Gospels. After all, Binah can be represented both by Aima (the Bright Fertile Mother) or Ama (The Dark Infertile Mother, the Whore of Babylon).

Path 17

Consciousness of the Senses (*Sekhel HaHergesh*). This is prepared for the faithful saints so that they should be able to clothe themselves in the spirit of holiness. In the arrangement of the supernal Entities, it is called the Foundation of Beauty (Yesod HaTiferet).

Chokhmah of Tikkun, Chesed of Greater Tiferet, Netzach of Greater Gevurah, and of Olam ha Ba. In Supernal terms the influence is Chokhmah, Father of the Son in Tiferet (Beauty). MG

The Christian Church: The Book of the Epistles.

The Tarot: Card 6, The Lovers. Hebrew letter Heh.

Path Commentary: Victory in Paradise. Wisdom in Purgatory. To the ascending awareness this Path prepares it to receive the Holy Spirit, by mediation [of priesthood], upon whatever level has been reached.
In the highest sense, it is disposing and preparing the way for the incarnate being to attain the level of Tiferet in [Olam ha-Ba], from where it may first experience the World of Heaven as a preparation for the Spiritual Realm. In the Christian Church this preparation was probably performed in early times by a Deacon's interpretation of the teachings contained in the Book of the Epistles. This now no longer exists as a separate book, although most likely it once did, and it is still symbolically given to a Sub-Deacon at ordination.

Further notes derived from Rev Anthony Potter
[As it is beyond the Abyss of Olam ha-Tikkun, the Netzach of Olam ha-Ba can only truly be appreciated "by reception" directly. This is the first path beyond Olam ha-Matkela and so the Spirit cannot be apprehended directly, but only via mediation from Path 16. To the ascending consciousness this Path prepares it to receive the Holy Spirit.]
This Path has more to do with the creation of method than with Creation itself. It is an area wherein exists the possibility of coming to know (Wisdom) something of the direction to be taken by, and for, the rest of one's life, at least insofar as the Work is concerned. Is one to channel the Holy Spirit as a Kabbalist, a teacher, a priest, a writer even (of Epistles?). Truly this Path "Disposes the devout" in more ways than one.
[Regarding the Tarot card of The Lovers] the reconciliation between the "two halves" of one's being should already have been effected before, or at, the level of Path 19, the "twin" Path of both the introjection of the Anima (by the male) or the Animus (by the female) and the subsequent emergence of Self-awareness, this in itself being gender-free… [The Lovers are not even holding hands on the card and the angel is the dominant feature.] Thus,

unlike many Tarot figures, which are usually somewhat androgynous, and robed, in this case the figures are both naked. This, considering that this Path represents the "root" of Purgatory is, when thought about, what is to be expected. After having undergone the rigours of Purgatory, there remains nothing left to attempt to hide, a confusing practice which is, in any event, only indulged in by the Personality, which no longer exists as such.
[This Path] can be considered as a lower reflection of the mechanism represented in the single Tree by the reflection of God (Keter) downwards into Chokhmah, thereby becoming two of the three Persons of the Christian Trinity. In this lies yet another mystery to which we constantly refer in the celebration of the Holy Mass, but without, perhaps, "eyes to see". The situation is, in a sense, again a lower reflection of the situation in the Garden of Eden before the Fall – a further reason for the human figures to be naked and for them to be "overlooked" as were Adam and Eve. They need it! It is, perhaps, somewhat consoling, if such consolation were needed, that this Path "disposes the devout to *perseverance*" - a necessary attribute traditionally associated with Aries.

Path 16

Enduring Consciousness (*Sekhel Nitzchi*). It is called this because it is the Delight (Eden) of the Glory. As it is, there is no Glory lower than it. It is called the Garden of Eden, which is prepared for the [reward of the] saints.

This is the high point of sustainable human spiritual advancement. Only brief glimpses are possible beyond this point. It is the apex of Rectification, the heart of the Causal World-to- Come, and the beginning of the World of Balance. On the Ladder, it is the Supernal Triangle of Greater Tiferet, Tiferet of Greater Gevurah, and Yesod/Malkhut of Greater Chesed. Virtually the whole creation is available to consciousness from this mystical vantage point. MG

[The Christian Church: The Deacon, or Priest]

The Tarot: Card 5, The Hierophant Hebrew letter Tav.

Yoga: the Vishuddha chakra.
Hindu Mantra HAM

Path Commentary: The Dominion of Heaven. The Beauty of Paradise. The Crown of Purgatory. The Dominion (Kingdom) of Heaven is Malkhut in [Olam ha-Matkela] – triumphant and eternal. In the ascent of the Ladder it is

foreshadowed by Keter in [Olam ha-Tikkun] - delight of glory - and by Tiferet in [Olam ha-Ba] - paradise of pleasure, indicating the capacity of developing awareness to respond in varying ways to the powerful attraction of Spirit. The station of the priesthood in the Christian Church lies here, at the centre of Gevurah, the top of the three steps leading into the sanctuary. To this day it is common for the officiating priest to come down to this point to make the public announcements outward toward the congregation and the body of the church. In ideal terms the congregation is the body of the Church, but this is often lost sight of, particularly by congregations, and, perhaps, by not a few priests.

Freemasonry 18th Degree, "Rose Cross"

Further notes derived from Rev Anthony Potter

[The station of the priesthood in the centre of the Major Gevurah explains the phrase "I come not to bring peace but a sword."]

This Path also corresponds with the human (individual) Spirit. This is, in turn, "one with" or, indeed, "part of" the Holy Spirit itself. There is at this level, therefore, not only the opportunity, but also the imperative, to permit the Holy Spirit, *via* the human Spirit, to flow *unimpeded* and untarnished, through the sacrificial qualities of Tiferet in [Olam ha-Ba] and, while still at the same point, so to speak, *through* the Crown of Purgatory, thereby to create the conditions necessary for the establishment of a [Olam ha-Tikkun] "armature" or scaffold upon which will be built the finished material, Asiyatic, component of Creation.

It goes without saying that this is an awesome responsibility, and there can be no part in it for anything which smacks of the remnants of erstwhile ego. The process is *totally* one of remembering and *meaning* the simple phrase, "Thy will, not mine, be done." When it is considered that this must apply to absolutely everything which takes place, including tragedies, both personal and collective, this is no mean requirement.

[The sensory qualities of the Paths below here need to be attended to in religious ceremonies as elsewhere: sight (colour of vestments), hearing (words of liturgy) and smell (incense). Control needs to be exercised over all the aspects of life over which one might be expected to exercise some control…

[Awareness of what it is all about, and developing mastery over the matters in hand, leads to the concept of serving.] At his level, it is vital to be able to see the hand (and the will) of God in absolutely everything, and to be prepared to assist in the Works resulting from that hand and will whenever, and however, called upon. This regardless of how inconvenient, or even unpleasant it may appear to be at the time.

Hence the sacrament of Ordination accorded to this Path.

There should be mentioned one extremely important point: that whilst it may be possible, even though extremely rare, to operate at this level without the formality of Ordination into the Christian Priesthood, the converse is most emphatically not the case. That is to say that although the Priest (one might almost say in spite of himself) of necessity channels the Holy Spirit while in Sanctuary, he is not necessarily able to channel this awesome power, in awareness and purity *outside* of Sanctuary. The point being made here is that (and here one can only speak of the Apostolic churches) although the Ordination of a Priest confers the Grace (and indeed the Holy Spirit itself) for the purpose of Consecrating the Elements *in Sanctuary*, it is entirely possible that the same cleric will revert to his "natural" level of development when not carrying out his specific Priestly functions…

Astrologically, the Moon is accorded to this Path, and a few moments of thought opens up a vast range of considerations. Firstly, the Moon reflects the light of the Sun, accurately but with diminished intensity. On the Ladder, the Sun is placed on Path 13, the Path corresponding to the Holy Spirit. It can therefore be said that Path 16 (the human Spirit) is a perfect reflection of the Holy Spirit, although necessarily somewhat diminished in intensity. Truly, "God made man in His own image."

This is the first Path to be encountered where consciousness has any real meaning. All the Paths up to this point have been concerned with varying degrees of *awareness*, a quite different thing altogether. Awareness is one of (many) qualities which Being *has*, while consciousness is something which Being *is*.

[The parts below Path 19 are all the ego or personality. Ego] spends its life, in the main, directing its attentions specifically towards what it wants, or thinks that it wants. It then occupies much of its time learning the ways, honest or otherwise, in which these ends may be achieved. This same process applies regardless of the nature of that which is desired… Even the Self is not, at the beginning, entirely divorced from, at the very least, some sense of direction or vocation… It emerges from the morass of personality conflicts rather like a very young child, i.e. knowing, but not *knowing* that it knows, and not knowing *what* it knows. At the same time, it finds itself in (almost) total control over the tools of the personality, feeling, thinking, instinct, intuition, etc. and again rather like a child, will set out to explore, to try, to apply these tools in the direction of what it believes to be its vocation. The big difference at this stage is, however, that the Self is almost incapable of committing the kind of *genuine* evils which are endemic to the personality. That is to say that whilst the personality does not, for the most part, give a jot who or what gets damaged in its quest for its own ends, nor even, for that matter notice such negativity or even connect it with its own actions, the Self *is* so aware, and takes care that, insofar as may be possible, no actual *damage* is perpetrated…

When we come to the top of this chain of command, however, the situation changes considerably. Thus, Spirit *is*, and is pure consciousness. Moreover, although it is equipped to be completely in control of all the lower vehicles, since it is a reflection… of God, it must follow the Universal patterns of Cosmic Law, *absolutely accurately*. Within the framework of that Law, however, (which is much broader in scope than the human psychology can possibly envisage), we are told that it "bloweth where it listeth". Moreover, we are told that it is "no respecter of persons".

[On the issue of freewill, and the operation of karma:] All the difficulties which we experience in life are, in fact, a way of drawing our attention to the fact that we have obstructed the pure flow of the Emanation by the misapplication of our free will and that compensation or recompense must be made for this. Hence the belief of the ancient Hebrews that God was "vengeful" and "jealous". In fact, of course, nothing could be further from the truth, since both of these qualities are negative, as well as being Christian sins.

[At this Path, which represents a form of enlightenment, it is necessary that we consider the entire Ladder again in the light of the Spirit.

[In considering Path 16 as the Keter of Olam ha-Tikkun, Purgatory is a process tied to physical death.] It is an area in which the whole of one's life, its actions, reactions, behaviour patterns, attitudes towards every person ever encountered, and so on, are called to account, the pleasantness or otherwise of this process being in direct relationship to the way in which one dealt with one's fellow man during life.

In the circumstance, however, where Path 16 is being validly studied, this purgation, or cleansing, is, or should have been, in the main *already carried out*, leaving the emergent consciousness in something of a state of Grace, i.e. a clean slate. This should have been part of the stringent process of self-analysis and self-criticism which constitutes much of any progress made up the Ladder in the first place. Two things are, however, relevant here. Firstly, it is likely that such purgation is to a degree incomplete, since this would imply perfection, which is most certainly not part of the human condition. After death this state may well be reached, but while we remain bound in the mortal coil, convictions regarding such perfection would amount to the spiritual pride appropriate to the Tiferet in [Olam ha-Ba] aspect of this Path. Secondly, it is entirely likely that, even though for short periods, something like this perfection may be achieved, it is not long before we fall prey to our own humanity and again stand in need of cleansing. It is for this reason that the Confession (public or private) is an essential part of the Holy Mass.

[In considering Path 16 as the Malkhut of Olam ha-Matkela, the Kingdom of Heaven], it is, at the same time, an expression of the Will of God *and* the source of our freewill [Gateway to the Major Chesed], it being necessary that these two wills are as nearly in accord as we are able to make them – a process

which necessarily means modifying *our* will if, as, and when necessary… If this is accepted, the Will of God acts *through* our (temporarily cleansed) lower vehicles and hence into Asiyah (through our actions, behaviour, speech – "fruits") in the way that it should.

[The trepidation (Tiferet of Major Gevurah) which besets us in not really knowing the nature of God's will is tackled by the third mode of expression of this Path: Tiferet in Olam ha-Ba] Since this is [equivalent to] the World of Creation itself, it is clearly vital that its significance be perceived and brought into operation. Since, however, [Olam ha-Ba] is imageless, this cannot be done by simple visualisation or by the use of a glyph such as the Tree or Ladder. Similarly, any techniques to be used are equally beyond description. The best that can be offered in this place [is] simply "offering" ("and here we offer unto Thee ourselves"), waiting (Stop), and observing with considerable interest what one finds oneself doing; and *all* of this without permitting [Olam ha-Tikkun] imagery to intrude, and without impeding or obstructing that which is taking place unless it be self-evidently negative (in which case some serious personal questions need to be asked).

[In comparing the Will of God with the will of man…] What then is the nature of the relationship between these Wills? This is frighteningly simple – one is part of the other, just as the human Spirit is part of the Holy Spirit; just as the raindrop is part of a cloud, or a grain of sand part of a beach. This is an age-old esoteric concept usually referred to as "Unity in Separateness" and is yet another expression of "That which is above is like unto that which is below, *but after another manner*"… Human will, however, has the potential (subject to the Laws of the Worlds through which it must operate) to act howsoever it chooses, answering only (!) to the human Spirit and hence the Holy Spirit.

The implications (and obligations) here are fairly obvious, but daunting to say the very least. Thus, we are conscious of our own Spirit, in turn part of the Holy Spirit, in turn one of the Persons of the Holy Trinity and hence the Will of God, of which our own free will is, in its turn, also a part. This is truly the Kingdom of Heaven as well as a measure of human potentiality – nothing less than becoming God's representative upon Earth, with free will (given "in the beginning") as a tool, and the Holy Spirit (given at Pentecost) as a guide. Also, however, the responsibility for channelling/using/applying these cosmic energies, through the Worlds, according to the Law, and into the here and now. Thereby shall the fallen Sefirah Malkhut be redeemed and thereby also shall the Kingdom of Heaven be built upon Earth – the New Jerusalem!

[On the "primacy of praxis"] The *real* purpose behind an exercise/action, etc., does not become apparent until it has been carried out. In this lies the difference between reading about it and *living* it; the difference between knowledge *of* and knowledge.

St. Paul's Second Epistle to the Corinthians, Chapter 12 and 13 concerns this level.

Path 15

Stabilizing Consciousness (*Sekhel Ma'amid*). It is called this because it stabilizes the essence of creation in the "Glooms of Purity". The masters of theory said that this is the Gloom [at Sinai]. This is the meaning of "Gloom is its cocoon" (Job 38:9).

Gevurah of the Causal World-to-Come, also of the Greater Gevurah. Hod of Greater Chesed. Gevurah and the power of Din, constriction, necessary, but, also, unsupported by the World of Balance at this level. MG

The Christian Church: The paten.

The Tarot: Card four, The Emperor. Hebrew letter Resh.

Path Commentary: The Judgement of Paradise.
Then the Eternal answered Job from the heart of the tempest, saying: "Who is this obscuring my designs with empty-headed words? Brace yourself like a fighter; now it is my turn to ask questions and yours to inform me. Where were you when I laid the Earth's foundation? Tell me, since you are so well-informed? Who decided the dimensions of it, do you know? Or who stretched the measuring-line across it? Who supports its pillars at their bases? Who laid its cornerstone when all the stars of the morning were singing with joy, and the Children of God in chorus were chanting praise? Who pent up the sea behind closed doors when it leapt tumultuous out of the womb, when I wrapped it in a cloud of mist and made black clouds its swaddling bands; when I marked the bounds it was not to cross and made it fast with a bolted gate? Come thus far, I said, and no further: here your proud waves shall break. Have you ever in your life given orders to the morning, or sent the dawn to its post, telling it to grasp the Earth by its edges and shake the wicked out of it, when it changes the Earth to sealing clay and dyes it as a person dyes clothes; stealing the light from the wicked and breaking the arm raised to strike? Have you journeyed all the way to the sources of the sea, or walked where the Abyss is deepest? Have you been shown the gates of death or met the janitors of shadowland? Have you any inkling of the extent of the Earth? Tell me all about it if you have? Which is the way to the home of the light, and where does darkness live?"
(This is a modern adaptation of Job 38, verses 1-19).

Further notes derived from Rev Anthony Potter

[Gevurah in Olam ha-Ba] is the area from whence derives, on the one hand, the potential horrors, depicted lower down, in [Olam ha-Tikkun], by Breughel and Bosch, or on the other, the ineffable Glory expressed… by William Blake.
In many senses, the personal Spirit of which the student becomes conscious at Path 16 actually constitutes the limit, the absolute boundary of existence in any sense which can be considered to have any personal overtones or qualities at all. Any subsequent shift in consciousness, i.e. up to Path 15, constitutes the first step towards the perception of the whole of creation as a single, inseparable, indescribable unity.
[In offering himself to God, the student may now experience a state referred to as "The Cloud of Unknowing". There is] formidable fear of the consequences such as is attached to all Gevurah Paths.
From the point of view of the psychospiritual structure of the human being, this Path corresponds to spiritual insight… [which] gives rise to the seeds of simple, *true* faith.
At this level one is a participant in creation, and Adam and Eve, in failing to obey certain instructions (i.e. form), suffered the Judgement of Paradise and were expelled down to and beyond Path 22, the Gateway to Paradise. This is, after all, the Gevurah of Gevurah.
[The authority of the Tarot Emperor is able to determine what the pupil needs, which will be applied by the Hierophant at Path 16.]

Path 14

Illuminating Consciousness (*Sekhel Meir*). It is called this because it is the essence of the Speaking Silence (Chasmal). It gives instruction regarding the mysteries of the holy secrets and their structure.

Chesed of Olam ha-Ba, unsupported by Olam ha-Matkela, but Chesed too of Greater Gevurah, Netzach of Greater Chesed. The secret of the holy structure is balance: Divine Mercy balanced by the Rigour of Gevurah. MG

The Christian Church: The chalice.

The Tarot: Card 3, The Empress. Hebrew letter Peh.

Path Commentary: Note that this Path follows upon the receipt of the power of truth, of the Holy Spirit, and is called the foundation of holiness. Holiness is a human quality which cannot begin to be manifest until the influence of the spirit reaches downward and outward into humanity. Before this can happen, it must be contained, in which lies the significance of the wine poured into

the chalice to be consecrated at Path 13 in the centre of the sanctuary, becoming, symbolically the very "blood" of Christ (Greek Christos = "Anointed (One)" which flows down the side pillar from Path 11 by this act of consecration. Both the *Sefer Yetzirah* and the Tarot attribute the planet Venus to this Path, and may be for some the first explanation of the planetary symbol for Venus upon Tarot card three.

Further notes derived from Rev Anthony Potter
Path 14 carries the single attribution of Chesed in [Olam ha-Ba] and, having no place on the Tree in [Olam ha-Matkela], is another example of the "Kingdoms of Unbalanced Force" [which need to be considered as a pair]… In the symbology of corresponding areas of creation in almost any valid system, there can be found the very roots of potential conflict or, of course, reconciliation and mediation when used in a positive sense … In Kundalini Yoga, they are the pinnacles of the Ida [Moon, yin] and Pingala [Sun, yang] [channels] which are reconciled by the Kundalini passing upwards through the Pillar of Sushumna. In Christian Kabbalah, they are the tops of the Pillars (Boaz and Jachin)… In Old Testament scripture and mythology, they are the "Kings of Edom", seemingly permanently dedicated to war, conflict and destruction.
[The Waite reference of this Path to "the institutor of arcana" subtly picks up a similar reference from Path 18: "thence are drawn the arcane and the concealed meanings". The former applies to Venus and the latter to the sign Venus rules – Taurus. Although Venus is associated with love and here she is in Chesed (loving kindness), her position in the Unbalanced Kingdoms exposes her to the quality of the unfocused Pillar of Force, namely, inconstancy. It is interesting that although Waite included the symbol for Venus on his Empress card he never explained this exoterically, not even to fellow members of the Golden Dawn.
[The Jewish conception of God as both creator and avenger owes a lot to this Path being Chesed *in* Gevurah. Similarly, the Christian attitude to atonement, "we miserable sinners", and the fear of the wrath of God, and the ancient practice of indulgences.]

Path 13

Unity Directing Consciousness (*Sekhel Manhig HaAchdut*). It is called this because it is the essence of the Glory (Tiferet). It represents the completion of the true essence of the unified spiritual beings.

As Da'at of the Causal World the mystic can transition into awareness of the World of Balance at the level of the Receptacle of its Emanations, Yesod.

This is a rare level of human attainment. It is Tiferet of the Greater Chesed, with upward links to Binah and Chokhmah on the Ladder, the unified spiritual beings, giving rise to the Divine Son, Tiferet. MG

The Christian Church: The place of the Cross upon the altar. The centre of the sanctuary. The altar itself. Consecration. The station of the priest in Communion.

The Tarot: Card none (or alternatively 2, The High Priestess). Hebrew letter Khaf.

Yoga: The Ajna chakra.
Hindu Mantra: OM (AUM)

The placing of Hindu and Yoga mantras from this point downward on certain central paths shows the proper perspective for these sometimes valuable practices. In esoteric terms, the various chakras relate not to some mysterious exalted state, but to quite definite physical locations in the body, except they should properly be understood as applying not to the material "shell" but to the etheric structure, as it is usually called, upon which this "shell" is built. The etheric structure belongs to the worlds of [Olam ha-Ba] and [Olam ha-Tikkun]… hence the chakras commence with their highest point in these two worlds, i.e., Keter in [Olam ha-Ba], Path 10, Sahasrara.

Path Commentary: The Foundation of Heaven. The Knowledge of Paradise. This is one of the most important of *The 32 Paths*, so far as the possibility of human development is concerned. One is tempted to play the Kabbalistic game of Gematria, and observe that the Hebrew Echad, unity, adds up, by the sum of its letters, to 31, which reduced numerologically, equals 4, the sum of the 1 and 3 of Path 13. Further, the temptation also exists to observe that 13 is a mirror image of 31, and therefore may symbolise perfectly the process of induction implicit in the text. For a spiritual person this is the most holy place of all, for it is from here that we receive the highest possible benediction in this world. Kabbalah, we are told, was first taught to humanity by the angels, and it is in Paradise that the angels are said to work. If we have the Knowledge of Paradise, then it becomes possible for us to contact, and even converse with the angels. But as may be seen from the place of this Path upon the Ladder, and from the attributions given above, this is an exalted place to be, and an exalted state to achieve. It is "inductive of unity", that is to say that unity is called forth from above to this place, for those that successfully lift their awareness to this level, and it "manifests truth to every spirit". Note: to every spirit, not to every soul, nor every body. This Path is truly "esoteric", that is, for the few who can reach it. It is not however therefore reserved for

some special elect - the error of the Gnostics - but is freely available to all through the descent of the Holy Spirit. Indeed, this is the place of this descent, however we regard the process, and also the place of the offering up of the individual spirit for spiritual service, however we understand that service. In the body of a Christian cruciform cathedral or abbey church, it is the only part of the building symbolically in the World of [Olam ha-Matkela], the only place where contact with heavenly things may be found. It is the very Foundation of Heaven, in which we may find divinity within us. It has also been described as the Knowledge of Paradise, which can be a highly technical term. Knowledge is only possible by experience, and we may, when we know how, experience the state of Paradise, if only temporarily, here. Here also we may receive directly the inspiration of Holy Spirit in full consciousness, an experience never to be forgotten, and which can change our whole life.
So much may be said regarding this Path, that the mind can be overwhelmed by the implications. The student is advised therefore to study the implications personally, to consider, to contemplate, to meditate, and to seek to understand the awe-ful mystery of the "Inductive Intelligence of Unity". As the work is done, so truth will indeed be manifest to our individual spirit, and we will hesitate to speak of it.
Like the sun whose symbol is placed here, the light of Spirit may shine within us. We will then need to learn how to "let our light shine" without "casting pearls before swine". This can only be done by learning at the same time to receive the truth which is manifest to the spirit and allowing the Spirit, not the person, to speak.

Freemasonry – 21st Degree

Further notes derived from Rev Anthony Potter
[The attribution of the Tarot High Priestess is symbolic of the reconciliation of opposites beyond gender, the Gateway to the Greater Binah, and the Holy Spirit conceived as a feminine force, e.g the dove. At the same time, this is the Keter of Gevurah and is implied by St Paul's phrase "Take ye therefore the Sword of the Spirit, which is the Word of God."
[The aspect of Da'at, which is always paradoxical, here implies an uncertain state of being:]
It is rather as if, when operating at this level, one is neither alive nor dead, so far as this world is concerned. Thus, although one is more fully alive than can possibly be the case when existing purely in this world ("My Kingdom is *not* of this world"), that aliveness is not *of* this world, although taking place *in* it.
There is that about this Path which makes it… a meeting point between God and man. This is appropriate whether viewed as an internal experience or as an external phenomenon, since at this level of perception, there is no difference. All that can really be said about it is that the reality of the human

spirit being one with, part of, and co-existent with the Holy Spirit, in (not throughout) time and in (not over) all space, is perceived in full consciousness. There is thus no then and now, nor is there a here and there. The duality of Christ is experienced as a unity. Similarly, all Four [Seven] Worlds are seen as one, interacting, co-existing, contiguous and yet coherent, a further, and final, example of the paradox experienced at all Da'at points on the Ladder: "Above the Abyss, Truth exists only in contradiction."
[A general note concerning Da'at and Keter, which exemplifies Rev Potter's serious, astringent, but wrily humorous, approach (after all, "Many are called, but few are chosen"):]
A Biblical instance of the use of the word Keter occurs in Proverbs 14:18 – "The prudent (wise) are *encircled* with knowledge (Da'at)", which has been rendered in translation as *crowned* with knowledge. Students of Kabbalah who have proceeded far enough along its way will recognise, even at lower levels than Keter in [Olam ha-Matkela], the sense of waiting expectancy which is a strong and present reality in certain states of awareness, when the student feels quite literally "encircled with knowledge" and waits, as in meditation, for the receipt of enlightenment (which does not thereby necessarily arrive!)

Path 12

Glowing Consciousness (*Sekhel Bahir*). It is called this because it is the essence of the Ophan-wheel of Greatnesss (*Gedulah,* a title of Chesed). [Ophan is an angel of Asiyah] It is called the Visualiser (*Chazchazit*), the place which gives rise to the vision that the Seers perceive in an apparition.

Gevurah of Greater Chesed, Divine Feminine (Binah) at the Causal level, communication hub (Hod) of World of Balance. MG

The Christian Church: The consecrated bread. The candle to the left of the altar, when facing it.

The Tarot: Card 2 The High Priestess (alternatively 1 The Magician.) Hebrew letter Dallet.

Path Commentary: The Glory of Heaven. The Understanding of Paradise. Reference has been made to the association of "magnificence" with Chokhmah. Here it is applied in the subjective sense of the Minor Sefirot, for Binah is indeed the direct reflection of the preceding Chokhmah, but here on the lower scale of [Olam ha-Ba]. It is worth noting yet again that this concept of each succeeding Sefirah being in a sense a reflection of its predecessor holds good throughout. Hod… is the glory or splendour of [Olam ha-

Matkela], and the association of glory or splendour with light is a natural one. There is a suggestion here that the author of the text is repeating instruction received, but is not familiar with this Path, saying, "It is said, etc." Far from being a criticism of the author of *The 32 Paths* this tells us that here must indeed have been a true Kabbalist, saying in effect, "Here is Kabbalah as I have received it. I have not necessarily experienced everything that I tell you about, but this is the teaching as I understand it."

Path 11

Glaring Consciousness (*Sekhel MeTzuchtzach*). It is called this because it is the essence of the Veil which is ordered in the arrangement of the system. It indicates the relationship of the Paths (*netivot*) whereby one can stand before the Cause of Causes.

Chesed of Greater Chesed, Divine Masculine at the Causal level, Victory (Netzach) of the World of Balance. The Cause of Causes is Keter of Olam ha Ba. MG

The Christian Church: The consecrated wine. The candle to the right of the altar, when facing it.

The Tarot: card 1 The Magician (alternatively the un-numbered card, The Fool.) Hebrew letter Gimmel.

Path Commentary… [In the Return context] this Path marks the station of Netzach in [Olam ha-Matkela], and *veils* the Tiferet of [Olam ha-Matkela]. When an understanding of the nature of Tiferet in a fuller sense is appreciated, we find here one of the most exquisite and subtle accuracies of the Teaching. It is the Firmness of Heaven, the Wisdom of Paradise.

Path 10

Scintillating Consciousness (*Sekhel MitNotzetz*). It is called this because it elevates itself and sits on the throne of Understanding. It shines with the radiance of all the luminaries, and it bestows an influx of increase to the Prince of the Face. [Suriel or Sandalphon]

The heart or throne of Greater Binah, Understanding, Divine Mother. Also, Keter of Olam ha- Ba, and Tiferet of Olam ha-Matkela. If the Ladder of

Trees is the immanent Divine known as Shekhinah, this is the nursing Mother holding the child of the human spirit at her breast. MG

The Christian Church: The triform East window, symbolising the transmission of the Knowledge of Heaven from Path 7. The Lady Chapel, when this is situated behind the high altar, symbolising the centre of the Greater Binah, the "Great Mother" and "Queen of Heaven".

Tarot card 0 The Fool (alternatively no card). Hebrew letter Bayt, last of the Double letters of Greater Chesed. The next letters will be the Mothers in Greater Chokhmah and Keter, this time overseeing the Return of the Souls to Divinity, rather than the Emanation occurring in the mirror World of Atzilut. MG

Yoga: The *Sahasrara* chakra, above the head.

Path Commentary: Redemption of Heaven. This is the highest point available to humanity, and the attributes of [Olam ha-Matkela] are only available to us through the mediation of [Olam ha-Ba], except in unusual circumstances. (Such as represented by the story of Moses on Mount Sinai, or of the Baptism of Jesus by John the Baptist, though we should be careful about taking these accounts literally).
The attribution of the letter Bayt applies to Keter in [Olam ha-Ba], and is related to the mystery of Da'at. It will be noted that this Path is the lowest point of the Greater Chokhmah, in which lies the mystery of knowledge on the scale of the Ladder. This knowledge is symbolised in the Church by the light which enters from the East window, set high above the level of the sanctuary altar.

At Path Ten Creation as we may experience it has begun.

Freemasonry – 24th Degree, 'Prince of the Tabernacle'

Path 9

Pure Consciousness (*Sekhel Tahor*). It is called this because it purifies the Sefirot. It tests the decree of their structure and the inner essence of their unity, making it glow. They are then unified without any cutoff or separation.

Gevurah of Olam ha-Matkela.

We have now entered the Non-Dual level of consciousness which is co-existent with Ein Sof. Creation is returning from whence it set out having evolved from Adam Kadmon (Cosmic Man) into Divine Personalities, capable of returning to God with an individualized essence. Paths 9 and 8 link Greater Binah and Greater Chokhmah. The next step is to Greater Keter as Yechidah. MG

Path Commentary: The Judgement of Heaven.

Path 8

Perfect Consciousness (*Sekhel Shalem*). It is called this because it is the Original Arrangement. There is no root through which it can be pondered, except through the chambers of Greatness, which emanate from the essence of its permanence.

The chambers of Greatnesss (*Gedulah,* a title of Chesed). This is indeed Chesed of the World of Balance, so the Original Arrangement has come full circle, and is now capable of being pondered by the Divinized soul at this level. On the Path of Return the Breath of God is being breathed in and drawing souls into itself. MG

Path 7

Hidden Consciousness (*Sekhel Nistar*). It is called this because it is the radiance that illuminates the transcendental powers that are seen with the mind's eye and with the reverie of Faith.

The final Da'at, that of Olam ha-Matkela, and ultimate Gnosis. The second Aleph of the Breath from Breath of the Emanation, Da'at of Atzilut. The individuated soul has entered its final trajectory of Return to Ein Sof. MG

Path Commentary: Knowledge of Heaven. The Non-Sefirah Da'at is said to be invisible. This mystery is made plain by the arrangement of the Ladder. Of the objective or Greater Sefirot there are ten only: ten and not nine; ten and not eleven. Of the subjective or Minor Sefirot there are ten in each world, plus Da'at. As these Minor Sefirot represent the rungs of the Ladder in the ascent of the Tree by developing awareness it must be said of them that they are subjective, as their importance to understanding lies in the relationship

they bear to ourselves. Properly speaking they are Sefirot only as a means of aiding our understanding, but based upon the principle that the true or Greater Sefirot have their own principles reflected in all levels of creation. In reality they are simply Paths, parts of the Greater Sefirot, the objective Tree. In the subjective sense of Minor Sefirot they are all invisible.
Da'at means Knowledge - knowledge, not mere information; not simply a collection of data. Knowledge comes only from experience. Data can come from many sources. It is knowledge which "pours out a brilliant splendour on all intellectual virtues which are beheld with the eyes of the Spirit." It is the seventh and final part of the Greater Keter. So exquisite is the subtlety of Kabbalah, and so accurate in its reflections, that discerning students come to realise that the "invisibility" of Da'at, and its mystery, is shadowed or reflected in the arrangement of the Minor Sefirot within the Four Worlds [of Return: 4-7], being a state of the development of awareness which as soon as it is reached disappears, and becomes transformed into something else. This Path [in Atzilut] is the first appearance of any kind of Da'at, as the "invisible" or "hidden intelligence" of the highest World of Atzilut. It is also the fourth part and central nucleus of the Greater Chokhmah, Wisdom, and we may justly say that at the heart of Wisdom lies Knowledge. It is this that "pours out a brilliant splendour", etc. Its appearance [in Olam ha-Matkela] also tells us about the nature of knowledge itself. There has to be an eye to see, with intellectual virtues, etc., before the "hidden" knowledge may pour out its brilliant splendour. There has to be a knower to know. True knowledge is of the nature of realisation, to use a modern expression, or of revelation, to use one not so modern, but which in some respects is more accurate as a description of the nature of knowledge. Knowledge is more than an awareness of things; true knowledge is Being, is consciousness itself.

Da'at in Worlds of Emanation gives substance to Creation. In the Worlds of Emanation Yesod communicates to Da'at in the next lower World. In the Worlds of Return, Yesod is drawn into the Da'at of each higher World, and Souls become ever more spiritualised.

Freemasonry - 27th Degree, "Commander of the Temple"

Path 6

Transcendental Influx Consciousness (*Sekhel Shefa Nivdal*). It is called this because through it the influx of Emanation (Atzilut) increases itself. It bestows this influx on all blessings, which unify themselves in its essence.

Binah of Olam ha Matkela. The letter Shin, and the element Fire in the Emanation account. Although the direction is reversed in the Worlds of Return, the operations of the creative oscillation are mirrored. MG

Path 5

Rooted Consciousness *(Sekhel Nishrash)*. It is called this because it is the essence of the homogeneous Unity. It is unified in the essence of Understanding, which emanates from the domain of the Original Wisdom.

Chokhmah of Olam ha Matkela. The letter Mem, and the element Water in the Emanation account. Although the direction is reversed in the Worlds of return, the operations of the creative oscillation are mirrored. MG

Path 4

Settled Consciousness *(Sekhel Kavua)*. It is called this because all the spiritual powers emanate from it as the [most] ethereal of emanations. One emanates from the other through the power of the original Emanator, may He be blessed.

Keter of Greater Keter and Keter of Olam ha Matkela. Path 4 in the World of Emanation, is the Breath of God, Aleph. Here the returning individualised souls are reunited with Ein Sof, completing the purpose of the seven-World Universe. Although Leet's Sabbath Star's mathematical continuations describe several Worlds beyond this, with soul stars radiating within the Light of Ein Sof, that concept will not be elaborated here. MG

Freemasonry - 30th Degree

Path 3

Sanctified Consciousness (*Sekhel MeKudash*). This is the foundation of the Original Wisdom, and it is called "Faithful Faith". Its roots are AmeN. It is the father of faith, and from its power faith emerges.

Amen stands for El Melech Ne'eman, God Faithful King. Or Ein Sof – Limitless Light. The Light of Ein Sof which was drawn back to create the Tzimtzum for the Creation. MG

Path 2

Radiant Consciousness (*Sekhel Maz'hir*). This is the Crown of creation and the radiance of the homogeneous unity that "exalts itself all as the Head". The Masters of Kabbalah call it the Second Glory.

Ein Sof – The Eternal. God.

Path 1

Mystical Consciousness (*Sekhel Mufla).* This is the Light that was originally conceived, and it is the First Glory. No creature can attain its excellence.

Ayin. The Nothing of which we know nothing. We have left the Universe. MG

Freemasonry – 33rd Degree

Appendix 6

The 21 Stages of Pathworking

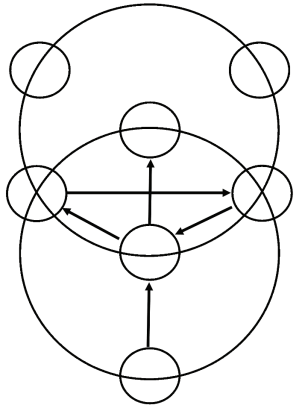
[This Appendix contains comprehensive Stage notes from *The Keys to Kabbalah* by Rev Alan Bain. Square brackets indicate my editorial alterations, necessary to accommodate a separate Ladder of Return and the three Worlds of Return. The Text of *The 32 Paths of Wisdom* has been changed to that of that of Rabbi Aryeh Kaplan's translation of an 8th century Gaonic original, appended to his *Sefer Yetzirah*. The Waite translation can be found in Appendix 4.]

This is where our work begins and each Stage should be given ample study and reflection – before continuing with contemplations on the Ladder of Return (Appendix 5). This work alone will take months, and probably years to complete, if indeed it ever gets completed. Some may be granted higher access to Spirit, than this course presumes, but that is not a realistic expectation in this work, despite easy-sounding grandiose claims by many other spiritual philosophies today.

We have to patiently and humbly accept that "many are called but few are chosen." But we trust the process which has been handed down to us. We can only do what we can do in our own time and place, and with the materials we have at our disposal.

In making our ascent there is a repeating pattern (theoretically applicable in all Worlds of Return but for practical purposes applied in Olam ha-Tikkun, our psychology) which is a sort of reversed lightning flash. The pattern shows a return to the Foundation before the next ascent. The meaning of the pattern here is that our progress must be reviewed and consolidated before reaching higher. All elevation of consciousness occurs on the central pillar of Mildness. As with all developmental paths, we are progressively learning to extend ourselves from the Solar Plexus to the Heart, from personality self to the Self.

This simple diagram shows how the path of progress works:



The Path of Progress

When exploring our experience of a Stage, we can use the relevant Tarot image around the house to remind us to examine the world from a particular perspective, using the Stop technique to bring us back into the moment when we are daydreaming. To carry out the Stop, it is a good idea to place *Stop* cards here and there, and each time you see one, actually stop. You freeze in whatever body position you happen to be in, empty the mind, hold the breath, and let your energy drain to earth for a few seconds. Then snap your fingers, and return to your activities with a fresh awareness.

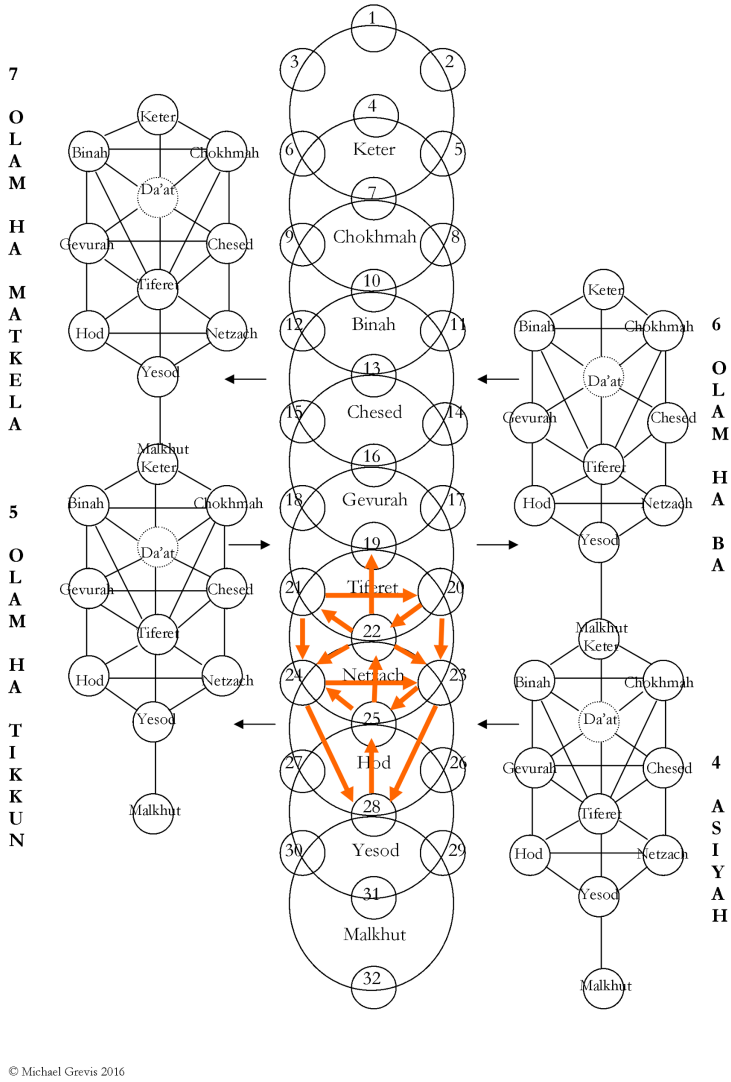
While path-working, we think as often as possible about the associations of the Sefirah we are utilising, and consciously notice how the world around us reflects the Sefirotic lens which is our current focus. When we feel ready, we can move onto the next Stage.

Rev Alan Bain's arrangement of the 21 Stages of personal development, although originally conceived of in Yetzirah, is here applied mirror fashion to the Tree of Olam ha Tikkun, and the Ladder of Return. The 21 Stages use both the Sefirot and the connecting paths of the Tree. Unlike the arrangement of Tarot cards on the Ladder, here the Trumps are positioned according to the 21 Stages of Pathworking. Both the descending Tarot of the Ladder arrangement, and the ascending Tarot of the 21 Stages share the assigning of Card 11 Strength to Path 22, a crucial Tiferet point in both layouts.

Rev Alan Bain, in his introduction to *The Keys to Kabbalah*, notes the testing nature of human psychology:

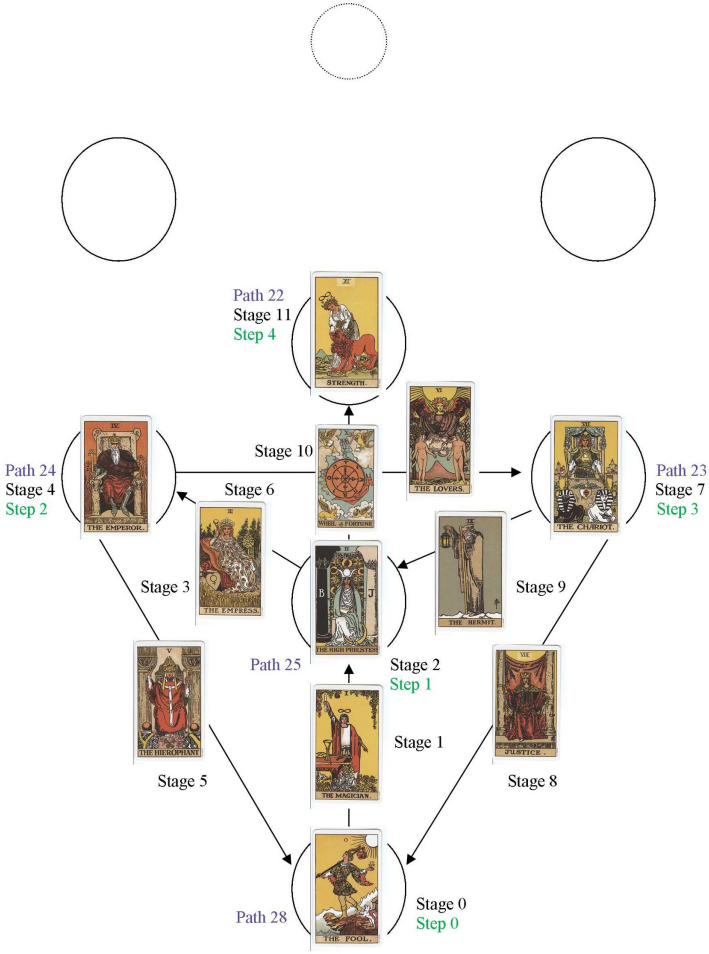
> We spend most of our waking lives in a perpetual round of fantasies and mental imaginings, often hardly noticing our physical surroundings at all. This will help explain why, in Christian terminology… Purgatory is not a place to which we go after death to be punished for our crimes, but a world in which we live right now, and in which we need to purge or purify our lives. It is in this world that most of the work of the Kabbalist takes effect. Kabbalah helps us to distinguish between that which is real and that which is not. From there we can begin to build a real place for ourselves in a real world, and to become real people.

The big picture of where our work takes place is shown in the diagram below:



The 21 Stages in Relation to the Ladder and Future Worlds

We begin with the Stages of the Greater Hod – Paths 28 to 22. The image overleaf zooms in. The following descriptive text is that of Rev Alan Bain.



Stages 0 – 10

Showing related Paths of the Greater Hod of the Ladder, Tarot Trumps sharing the numbering of the Stages, and the Steps which are Tree of Life Sefirot in Olam ha Tikkun .

Stage 0 The Fool *Step 0*

Stage 0 is a pre-stage before the journey proper begins. It is where we learn to practise the STOP technique. *The 32 Paths of Wisdom* informs us that this is the first base of psychology, the Nefesh or vital soul.

Before the first step proper may be taken, we must see that we have been living our lives as if asleep, treating dreams as reality. The awareness of life that is possible, compared to what sometimes passes for it, is like the difference between sleep and waking. To begin to know ourselves, we need to see how much we have been spending our lives in a sequence of action and reaction. To see this, all that is necessary is a little honest observation of our own behaviour. The first thing is to "Wake up" if only for a moment now and then. The key to this is observation, coupled with discrimination - the virtue of Malkhut. Observation of action-reaction in the events of our daily lives; observation of the appearance of things. To do this, it will help if we remind ourselves as frequently as is practical, to Stop. That is, whenever we remember, deliberately to interrupt the flow of action-reaction in which we are engaged, to stop and observe what is. Common sense should tell us when *not* to practice this exercise. We may be surprised at what we discover.

On the scale of the Ladder, this Sefirah corresponds to Path 28. The text for this Path states:
Natural consciousness. It is called this because the nature of all that exists under the sphere of the sun was completed through it.

Stage 1 The Magician

Yesod has associations with astrological Cancer, whose sign is the crab, and the Moon.

In order to understand the nature of people, particularly of ourselves, we need to gather with crab-like tenacity the qualities which may be used to reflect and direct the qualities of the inner and deeper levels of our being, beyond the superficial appearance; to learn to know and understand both ourselves and others, and in so doing, *to make improvements*. The source of light at this Stage is symbolized by the reflective Moon of Yesod, at the feet of the High Priestess, the receptacle of the emanations; the vast hidden potential of the Tree of Life itself, of which it is said that it has its roots in Heaven and its branches in Earth.

On the table itself are the four symbols of the Tarot: the wand, the cup, the sword and the coin. These four symbols relate directly to the Four Worlds of [Emanation in] Kabbalah, and to human nature [The Four Worlds of Return]…. We may say that in order to perfect ourselves we must aim for union with the One Life of Keter, via *Yechidah*, or the spirit within ourselves, and which we truly are. The sword represents the world of [Olam ha-Tikkun], and the power of reason, properly understood as the intelligence which makes

us human in a way different from other creatures. It is this native human intelligence which we now must learn to use as our "sword" of truth, to separate and discriminate between that which is real and that which is not. Discrimination is the virtue of Malkhut. It is the development of this quality which has brought about the Awakening. As we now learn to discriminate between previously hidden qualities within, so we develop in proportion the virtue of Yesod, which is Independence.

Stage 2 The High Priestess *Step 1*

In the second Stage we meet for the first time the principle of Yesod, the foundation. This might be considered as a first exploratory meeting, for the complete foundation is that of a rounded and integrated personality - a work which never ceases in life, however far we progress. The Stages of personality are the first ten Stages along the Way. When we have returned to Yesod a second time via Stage nine, and with our feet firmly on this foundation, we may, if we are ready, take the path of the wheel in Stage 10 in an attempt to lift our entire level of being from personality, based on the Yesod foundation, to Self, which centres on Tiferet. This Step has been described by one school as a change in our "centre of gravity".

Many people work only with mantras, but this is insufficient for most of us in the West, for these reasons:

It is important to us not only to be able to go somewhere, to be somebody, and to grow in awareness, but also to know where we are, where we have been and to see where we are going, or as much of what lies ahead as may be possible. This is why we have a map, called the Tree of Life, and the information necessary to interpret it.

… Sanskrit is the language of the mysteries for the people of the East. For the West, it is the Hebrew of the Old Testament and the Kabbalah, from which tradition Jesus appeared. Having said this, it is also said that all versions of the teaching originate in one source, and that all traditions are branches of one tree. Only good can come out of a marriage of East and West.

On the scale of the Ladder, this position is directly related to Path 25, the text of which states:
Testing Consciousness. It is called this because it is the original temptation through which God tests all of His Saints.

Stage 3 The Empress

This Yesodic knowledge point is where we learn to handle "the powerful forces of life in motion" depicted by The Empress. The energies of the Tree pour down into the etheric body in Yesod, the Sacral chakra. They can be dissipated through the Solar Plexus chakra if we do not learn how to close down access to it, e.g. by holding the breath, folding the arms, or removing ourselves from anyone felt to be draining.

Stage 4 The Emperor *Step 2*

At this Stage it may be seen that we have come to the place where our own integrity, honesty (the virtue of Hod) and individuality begin to find real expression and importance. Because of this we find in practical work that people progress fairly quickly through the first three Stages into Stages four and five. The real difficulties begin in Stage six, for by this time we shall be moving away from our own egocentricity towards more universal principles and qualities of Self.
… This is the place of the rationalising intellect. There is a fascination about intellectual capabilities which can take hold of us, and we may find that a love of classification, categorising and rationalisation, while being necessary to our appreciation and learning, can hold us back and delay our further development if we engage in it for its own sake. We need to avoid the temptation of substituting intellect for understanding, and information for knowledge, else our environment may become as sterile as the rocks which surround the emperor. If we succumb to this temptation we may sink into smug complacency, unlikely to develop further.
Before we move on though, we should begin to appreciate the deeper function of intellect, namely the ability simply to sit, like the emperor, and watch in silent contemplation.

One the scale of the Ladder it is represented by Path 24, and the text:
Apparative consciousness. It is called this because it provides an appearance for all created apparitions, in a form fitting for their stature.

Stage 5 The Hierophant

Looked at on the diagram of the 21 Stages, we see that this Stage links the Sefirot Hod and Malkhut, and we are now in a position for the first time since we began to establish where we are by reference to two other points, much in the same way as a navigator of a ship at sea might take bearings to get a fix on the ship's position. Many people linger in this Stage for some time, valuing the stability which can be achieved here. Some become identified with their

new condition, and slide quietly along the direction of the arrow towards Malkhut, applying their new knowledge solely to the material side of life, finding that greater appreciation of the laws of action and reaction is of value in their everyday lives. They do not seek to travel further, nor should they feel that they must. Higher Self-awareness is not for everyone, and those for whom it is may not need to pursue it immediately when Stage 5 has been reached, though they may well take up the journey again after a longer or shorter interval. If we feel inclined to go no further, or simply to take a break, then Stage 5 is a good place for us to pause, whatever we may do later. Nonetheless, all are advised to persevere as far as Stage 5 of the Way, for this Stage takes us back down to Earth, to Malkuth, where all our work takes place, whatever we do.

Stage 6 The Lovers

This card shows very clearly our state at this time. It is here that we begin to feel the power inherent in our own feelings; the strange quality that lies in intuition and the glamour attached to sex. It is a very different kettle of fish from the orderly regulation of the neat "Thou shalt" and "Thou shalt not" of the intellect. The guidelines of Stages 4 and 5 seem of little value here, yet we shall find that we need to refer to them again and again.
Finding ourselves half way across this Path can become alarming - we can begin to swing between intellect and feelings like the unregulated pendulum of a crazy clock. Here we first begin to make the decision whether to go on or turn back, and it may seem that it is as difficult to do the one as it is to do the other. Make a choice we will, however, for the immediate goal of our journey now begins to be visible in the distance as we become dimly aware of the possibilities before us. This is illustrated by the symbolism on the card. This Stage is the Path which joins the Sefirot Hod and Netzach, and if we look at this Path we see that the Self of Tiferet, the very centre of the Tree, stands immediately above us, like the light behind the figure in the illustration. If we become aware of this to any appreciable degree, we shall go on, for we become aware that the voice which calls us onward is our own, calling from deeper levels of being.

Stage 7 The Chariot *Step 3*

The figure on the card is handsomely attired, shaded by a glowing canopy, and the horses are two sphinxes, one black and one white, perhaps similar to the Chinese Yin and Yang in intent. The chariot has no reins, and the sphinxes are very firmly sat down, unlikely to go anywhere. This does not

appear to disturb the charioteer. It is easy to see that the fool who began the journey, now a charioteer, having escaped the austerity of the intellect, needs to relax for a time in the gentle glow of feelings, discovering new delights in appreciating the environment in terms of intuition in contrast to the mental gymnastics which are encouraged by intellectual pursuits.

Throughout the first three Steps… there is nothing new in our lives other than that we begin to experience more of the events of life consciously, with the difference in attitude that accompanies such activity. Indeed, it is our very awareness that is being developed, to the point where the seat of consciousness is transferred, in Step 4, from the personality, or little ego, to Self. After a greater or lesser degree of relaxation in Stage 7, we begin to realize that we are in the position of being "all dressed up with nowhere to go". We soon find that we can apply this awareness for the benefit of those following behind us on the Way much as we did in Stage 5. This we begin to do in Stage 8.

On the scale of the Ladder, Stage 7 is related to Path 23, and the text:
Sustaining consciousness. It is called this because it is the sustaining power for all the Sefirot.

Stage 8 Justice

Gradually, as we come to terms with our feelings and come to understand the powerful effect that feeling as such has in the world around us, even though it is, for the most part, unconscious, we gather to ourselves the knowledge gained by means of our intellectual capacities, together with the limited experience of our instinctive roots, and the understanding of the conscious awareness of feelings (and feeling itself).

We can now begin to work towards Step 4, in which we hope to become truly Self-aware; but first we must consolidate our position and establish a firm foundation from which to take such a major step.

Stage 9 The Hermit

In this stage, we take the final Steps to establish our foundation - Yesod, towards which Sefirah we now return - and the first part of the preparation necessary to reach Self-awareness.

The figure on the card shows a wise man, with the staff of knowledge and the light of understanding going forward alone to establish true being. Now we are necessarily alone for a time, and we withdraw from instruction, from seeking experience in our environment, stepping out unaccompanied, using the light we have gathered in these preparatory Stages to guide us. We are getting closer to Self, and we look inward more deeply than before in order to integrate the personality attributes of intellect, feeling and instinct, making of ourselves a unity at the lower level of being, so that we may rise to the higher level of Self. We have experienced each of the three lower attributes separately and applied this experience to ourselves and to our environment. Our task in Stage 9 is to weld this experience together in a whole personality and thereby complete a solid foundation on which to build further.

Stage 10 The Wheel

Prior to discovering Self, or to be more accurate, unveiling Self, this Stage is the most important of the first ten. Here is the opportunity to transcend personality and to begin to realize Self. We find that this is not so easy, for the gate into Self is narrow, and we have to pass through the veil that shrouds the light of Self, shown symbolically behind the High Priestess in Stage 2, and by the wings of the angel in Stage 6. To make the transition from personality awareness to Self awareness requires sacrifice. The word sacrifice is used in the spiritual sense of transmutation or change, and not in the sense of giving something up. We may need to change our attitudes to some most dearly held ideas, ideals and illusions.

The personality experiences the cleansing light of Self-examination, so that it may be a worthy tool for the use of Self. Habits die hard, and this truth is demonstrated here. We may find that we have to follow the path of the wheel around the instincts, intellect and feeling many times again, discovering and integrating parts of personality that we previously overlooked before we are in a condition to enter into the heart, where Self resides.

Attitude attracts environment. Think about this. Many remain at this Stage for a long time - sometimes for years - without much ambition to go further, being satisfied with a firm foundation and a rounded and integrated personality which brings them true independence - the virtue of Yesod. There is no fault in this. They have achieved more than some of us who are still buffeted by the winds of circumstance.

To enter the next Stage, and to take the next Step of the Way requires simple devotion. The ties which bind awareness to personality must be loosened and

let go, personality left behind (but by no means forgotten or lost) so that we may discover Self as unadorned as a new born child. It is a Step, and a devotion, that demands the firmest of foundations and a great deal of courage. If we choose to go on, we shall need to adjust our attitudes, desires and ambitions in terms of Self-awareness, terms which we do not, cannot fully understand, for we see "As in a mirror, darkly", and we must take Self on trust. Given the courage, we can do this, for the Self that we seek is no stranger; it is the Self which we are, and the personality which we are not. Personality is simply the means through which Self finds expression, which it has in fact been promoting all along, except that we have not been aware *as Self*, being identified with various aspects of personality.

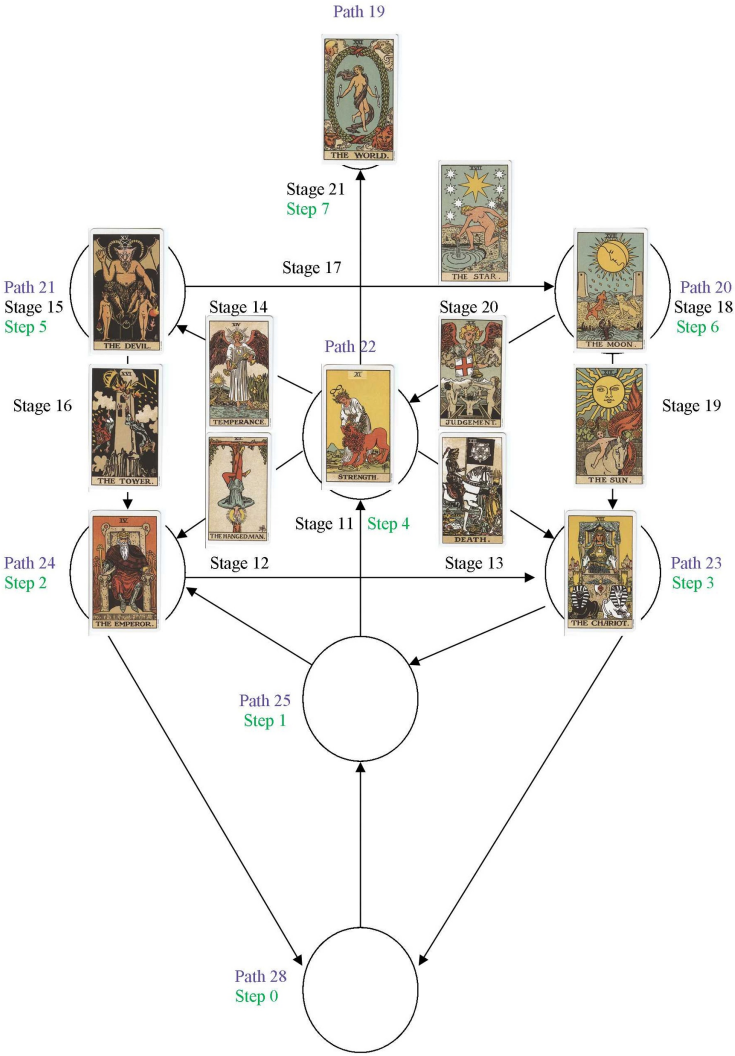
Stage 11 Strength *Step 4*

The Tarot card "Strength" is the most subtly representative of balance in the whole of the Tarot. It shows a simply dressed woman bending over a lion and holding its jaws. There is no coercion or exertion; no domination. The lion appears quite calm; the woman is in command. This card symbolizes Self-control - i.e., control by the Soul, or Self; control, in fact, of the lower levels governed by Yesod and personality. Nowhere is seen the fierce determination of the fanatic. The woman [soul] is serene; the lion [personality] is obedient. This is precisely the relationship we shall find with personality when we discover Self. We become aware of freedom and clarity. Someone once described this condition as being like a day in the country after it had been raining. Everything is sharper and clearer. Here we can no longer fool ourselves about what we want or what we are. We may ignore what we see, but we can never ignore the fact that we have seen it.

Some approaches end with the discovery of Self, for when Self is discovered, we have found the expression of Heaven within. Some, however, will want to explore the new-found condition. Those who go on seek to take the journey three major Steps further. In order to truly know Self, we first discover Self, and then learn to be Self. We investigate and integrate the parts of Self much as we did with personality. There are problems of Self to be resolved, and we shall need to resolve them. After this comes the realization of Self, in the way that one "realizes" assets by putting them to practical use. Before we continue - if we so choose - we pause here and consolidate what we have learned.

The next journey is a quest for Spirit, both human and divine. If we are determined to persevere, we may learn to converse with angels, to come to know and recognize the spiritual presence in the Creation.

On the scale of the Ladder, this stage is represented by Path 22, the text of which states:
Faithful consciousness. It is called this because spiritual powers are increased through it, so that they can be close to all who "dwell in their shadow".



Stages 11-21

Showing related Paths of the Greater Netzach of the Ladder, Tarot Trumps sharing the numbering of the Stages, and the Steps which are Tree of Life Sefirot in Olam ha Tikkun.

Stage 12 The Hanged Man

When we have taken so great a step forward as we do in becoming Self-aware, it is not only natural but very necessary that we consolidate our position by reference to what has gone before, in order to have a clear idea of our whereabouts. In this stage we establish this by reference to the analytical and critical faculties of the intellect, below us in Hod.

The figure on the Tarot card is suspended by one leg over a pit, with a kind of glow, or halo, around the head. We can see that the view of the intellect regarding Self and Self-discovery that we had at Stage 4 was, after a manner, quite upside down. We were able to see that Self-discovery would require sacrifice of some kind, but that we viewed sacrifice as being a loss. We can now appreciate that we have in fact gained considerably; that the power of intellect can now be a pure force, like the halo on the hanging figure; a force and a capacity that we are able, possibly for the first time, to use consciously, without identifying Self with our thoughts and ideas.

For we are not our thoughts; we *have* thoughts. We can also see how incomplete we were during the first ten Stages. We are able to use intellect, to observe our thoughts as separate, individual events that are part of our experience of life. In life there are two kinds of events; outer events, which take place in the circumstances of our environment, affecting us to a greater or lesser degree, according to their importance to us, and inner events which take place within us - such as individual thoughts, or complete thought processes - which interact constantly with the outer events. Now we are able to observe these processes, both inner and outer, without being too easily identified with any type of event or circumstance. One of the lessons we hope to learn in these further Stages, which are Stages of Self-awareness in the search for Self-Realisation, is how to choose. For this we shall need a clear and watchful intellect, which can only be so if we have ceased to identify with it.

Stage 13 Death

Before we can set out to tackle the higher levels above Tiferet, we must establish a sound feeling base to balance the intellect. In this Stage, therefore, we look back toward Netzach and Stage 7. The feeling based person, as distinct from the intellect based person, senses the significance of the change which takes place when Self is discovered, and while we are at the lower level, such considerations can arouse the unconscious aspects of life at which most of us prefer not to look. We fear them as unknown, and associate them with a

kind of death. To reach Self from feelings involves wandering among these unconscious elements, seeming to pose a real threat to consciousness itself, a walking through the valley of the shadows. We now see that we have, after a manner, experienced death of a kind. The person we were before is gone forever, and although traces may remain, we can never return to that person and identify with personality as we did before. We are not feelings: we *have* feelings. By making conscious use of feelings and thoughts through awareness of Self we can use the personality in the service of later Stages.

The death symbolism is two-fold here in the same way as the previous card, were we to slide down this path and re-identify with feelings, it would be a kind of death to our newly-awakened awareness. Some Christian symbolism is described as seeking "salvation" (Tiferet in Kabbalah) from the direction of feelings in Stage 7. Likewise, the concepts of "rebirth, wrestling with sin, death and the Devil" often take this approach. But personality in Stage 7, or for that matter any of the lower Stages, is incapable of doing these things. It can only affirm the intent and devotion to the ideal. The battle against evil can only take place from the level of Self, where the individual is with and in "Christ", and "Christ" is in the individual. "Christ" comes from the Greek word, "to anoint" (as does "Messiah" in Hebrew) so that to be "in Christ" is to be in a state of spiritual anointing. "Christ in us" is simply one way of saying that we have received a spiritual anointing from a higher Source.

Netzach is one step higher up the Tree of Life than Hod, and is the nearest we come to Self from the lower Stages. Also Netzach receives an influence direct from the central Tiferet, coming down the lightning flash. Truth has not passed through so many filters, and the feeling based person seizes upon feelings as a means to Self-discovery more readily than the intellectual, who has to analyze and classify truths before acknowledging them. The drawback for the feeling person is, of course, that the intuitional perception of truth does not exempt anyone from development of the intellectual aspects of personality in order to balance and understand experience. The Self-aware person, looking from Self at the feeling nature, is able to realize that, close as feelings are to true Self they are still only a possession, and an equal part of personality together with the other parts. The card Death now symbolizes the possibility of ascendancy over fears of death, for when we have found Self we are open to contact with the Spirit.

The clarity that Self-awareness brings can, as we progress, make the unknown known. We can discover that we are both immortal and eternal. The body dies; but we are not bodies. We *have* bodies, that is all. They are the means whereby we are able to localize awareness in this world in order to gain experience.

We may now start out towards the first of the deeper levels beyond Self, in which Self has its being.

Stage 14 The Angel, or Temperance

We now prepare to set out, gloriously Self-aware, towards the level of desires. "Desires" here speaks of the most deeply rooted needs of our being, having nothing to do with what we like or dislike, which is an aspect of the feeling-nature of personality in Stage 7. The card portrays an angel pouring water from one cup into another. It is a card of beauty, and the angel has great sweeping wings. It is maintained that death does not change our fundamental being, and we shall discover that becoming Self-aware does not change it. It does change much of what we possess (although not all of that, as we may be ruefully aware). The change that has taken place on reaching Self-awareness is that we now live from Self, being able to use our personality instead of living from it, subservient to its impulses.

Our basic nature is not changed, and becoming Self-aware only shows us more clearly what we are fundamentally, for good or evil. By far the largest problem, and probably the only real problem which confronts us in living from Self is pride, the vice of Self, and the only "original" sin. It is natural for us to be proud of our achievement, and to see that we are eternal beings with a heritage of truth. The image is true, so far as it goes, but we must put our heritage to good use, however eternal the soul, and we are not angels - yet.

The figure on the card pours water from one vessel into another - a somewhat futile procedure. We cannot hold on to what we have, and simply enjoy our new capacities to our own advantage, for we have to learn that this is not the function of the human being in the world, even though we see so many doing this. The Tree of Life does not end with Tiferet, but with Malkhut. The work we have undertaken leads eventually (for those who can go this far) to an understanding of how we may bring the spiritual element into the affairs of Earth. For this reason, a path is shown on the card leading either to or from the light. The choice is our own. Its successful conclusion is the taking of Step 5.

Stage 15 The Devil *Step 5*

The level at which desires operate can be quite terrifying. Beyond the level of Self-discovery we begin to come into close contact with deeper forces which motivate not only ourselves, but whole armies of selves, and entire

departments of nature. Pride may tempt us to identify at a Self level (unfortunately this is quite possible) and claim these energies for our own. We are apt to say, "My desires", but this level belongs at the same time to all of us and to none of us. The levels of instinct, intellect and feelings also belong to all, but these are levels of personality, functions of being, and are in fact reflections, in the personality, of Self. Above us are deeper levels of Self, and levels beyond Self. The possessive pronoun *my* properly belongs to personality and has no real place among the qualities of Self, nor may it properly be applied to Self. So long as we cannot discriminate at the level of desires, so we are chained to desire, as is the unfortunate couple on the card, who are chained to a stone upon which sits the devil. So long as the fires generated by desire can engulf us, we have cause to be afraid. The devil has no objective existence, as popular myth would suppose, but represents the peculiarly human tendency to humanity's worst vices, hence cruelty is assigned here. In the Semitic languages from which the concept derives, evil is understood as the evil disposition in human beings. If therefore we pray, "deliver us from evil", then the Aramaic-speaking people who gave us this prayer would have understood it in the sense of "separate us from [our own] evil inclination." According to psychology, one of the most common methods of dealing with fear is to explain it away, and here we may be tempted to do this.

Intellectualising, however, does not work above Tiferet, for we have to know what we are; what we may safely do with such power as we find at this level of being. Yet the Sefirah Gevurah, which is related to this Stage (and Step 5) is representative, at the higher level, of the Sefirah Hod, immediately below it on the Tree of Life, which is its reflection, and called the sphere of intellect in Stage 4. Stage 15, however, requires a much higher degree of this principle, which has been spoken of as watchfulness. It also represents the faculty of reason - not the same thing as intellectualism. To understand this level, and function accordingly, we need to be able to hold our awareness - our Self-awareness - still, unmoving, letting the forces flow around us, so that we may know them for what they are without being swept along by them into situations which we cannot control.

Mostly by this time we are able to control our reactions to outer events quite well, and it is the inner situation which requires our attention. Attention - we need to attend, to be watchful. Attention - we need to attend, to be present. At this Stage, we may find that life will present us with considerable temptation to demonstrate how holy we have become. Also, we shall see that life will present us with truly "diabolical" situations; situations where we must choose, yet at the same time where we seem to have no choice at all. Only those who have seen something of this level can fully appreciate this, for the

conflict that rages here rages within the soul and has little to do with outer circumstances. These merely throw us back on ourselves - possibly very hard, but no harder than we should be able to deal with. At this stage, we begin to look for the deeper level of being which transcends Self, and we begin to appreciate that we are terrifyingly and wonderfully not Self, but Spirit.

On the scale of the Ladder this stage is represented by Path 21 and the text: *Desired and Sought Consciousness. It is called this because it receives the divine Influx so as to bestow its blessing to all things that exist.*

Stage 16 The Tower

This card, like some others, has a double significance. The images on the card show clearly the effect that occurs if we presume to claim deeper forces for our own, instead of seeing their influence working in us and through us, instead of coming to terms with them and working in line with them. If we persist in holding on to cherished notions which have little relation to reality and truth - both inner and outer truth - we shall find that life will knock us hard, and even harder, until any false positions we attempt to maintain (from pride) are seen to be false. The truth, however unpalatable, has to be accepted. It is only the top of the tower which falls, and it is only our pride which will be hurled down by the lightning flash. The rest of the tower is intact. This is one way of saying that however hard we may seem to be hit, it is only our identifications which have to go. The work we have done up to this Stage cannot be undone and we remain Self-aware beings, if somewhat wiser.

It can happen, however, that unable to relinquish our identifications, we find ourselves going down the path that joins Gevurah and Hod, landing back at Stage 4, except that we bring with us the power of Self. We could in this state become quite formidable intellectuals, but the energy which gives this power is misplaced, and although we may have excellent Self-control, we are in an unbalanced condition, as there is no equivalent power for our feeling nature in Netzach to use. If, in such a state, we are to continue, we shall need to circumnavigate the whole of the lower triangle of personality once more, distributing the power of Self among the attributes of personality, so that we may climb up again from a firmer foundation. If, however, we are able to avoid such identifications, we can set out towards Chesed, via Stage 17.

Stage 17 The Star

This card shows a naked woman, representing the soul, with a brilliant star shining in the background. Like the angel of card fourteen, she has two vessels of water, but unlike the angel, she is pouring one on the earth and the other into a pool. Gone are the glorious trappings of card fourteen. Here we must be as we are, not as we would like to appear. This Stage shows the beginning of Self-Realisation.

Devoid of trappings and identification and attachment with lower levels, relatively humble, we are able to use in a constructive manner the truth we have been given. Some of the water is poured upon the ground. That is to say that we may use what has been given to us outwardly, in the world. The rest of the water goes into a pool. That is to say that we also apply truth inwardly towards higher and deeper levels, allowing it to work within us in the same way as the water poured upon the earth may work outside of us. The star of Keter shines in the background, and intimations of Spirit are strong, in the same way that the star of Tiferet shines behind the lovers in Stage 6, where intimations of Self are strong.

We still have much to learn at this Stage, except that we begin to learn by doing, with less emphasis on watching, which should now be second nature to us. Here we begin to be open to spiritual energies, and to transmit them to those behind us on the Way.

Stage 18 The Moon *Step 6*

Both this card and the card which follows it are certainly misnamed in this arrangement. The significance of card eighteen has to do with the card as a whole, and if we compare the symbolism with what we know of the Sefirah Chesed with which it is associated, we shall see that it presents highly relevant symbolism. This is the level of origins. A primeval creature crawls out of the waters. Two ancient stone pillars stand silent in the landscape, flanking a pathway, well-trodden but primitive, leading to a far off place. Two hound-like creatures are howling at the Moon, apart from which all is still as night. Here are the roots of the elements and the roots of physical form. Here, we meet the passive but powerful mind aspect of nature. Here, we are in contact with the power of mighty Mother Nature herself, and subject to her dominion.

Here, we come to terms with natural law and find our place within it. This level, like the one before, will not allow us to identify with it nor to claim it as "mine". If we attempt to do so, then we shall be subtly but firmly removed to a lower place to learn differently. Natural law surpasses human laws and

conventions. Human laws are only workable so long as they are in accord with it. Human law may legitimately restrict the movement of nature in ways which are in keeping with the needs of a time or place, but it cannot countermand natural law. We can place buckets in the rain to restrict the flow of water upon a particular spot, but we cannot stop the flow and, if the rain is heavy enough, no amount of bucket-placing will prevent the ground from becoming soaked. Here we learn to bend with the wind, like a blade of grass, to go, consciously, where it is necessary for us to go, and to do, consciously, what it is necessary for us to do.

On the scale of the Ladder, this stage is represented by Path 20:
Consciousness of Will. It is called this because it is the structure of all that is formed. Through this state of consciousness one can know the essence of the Original Wisdom.
Wow!

Stage 19 The Sun

As with the previous card, there is more here than just the Sun which forms a part of it. Here we see what may happen should the feeling which this level arouses cause us to identify with the forces of nature. We are in danger of slithering into a warm summer glow, returning, blissfully unaware of what is happening, to Stage 7. Lulled, perhaps, by a false sense of security (due to pride) in the presumption that we have conquered nature. The fall, though gentle, and not at all disruptive in the way that card sixteen depicts, is every bit as devastating. We will bring to the level of feelings in Netzach all the power of Self, finding that we can appear to sweep away obstacles almost by wishing them gone. But this is the other side of the coin shown in card sixteen, and in the same way we shall have to go round the lower triangle once more to re-establish our equilibrium.

In the Tarot card this is shown by the soul, in the form of a child, being carried by the horse, representing the forces of nature. The rider has no reins to guide the horse, and goes where the horse takes it. The light of Self is left behind on the other side of the wall, although it still shines over it, as does the Sun on the card. The lesson here is to be able to move with natural forces without being carried away by them.

Stage 20 Judgement

This card portrays the angel of judgement calling forth the dead from their graves, symbolising the last Stage before we complete the Realisation of Self.

The judgement which is made is the judgement which we make upon ourselves. All loose ends are tied up here. Any remaining problems are dealt with. All buried impulses, identifications and attachments are brought to light. Our house is put in order. In this Stage we can walk through the valley of the shadow without fear, dealing with each ghost as we meet it, integrating what we find in the deeper levels within us, and whatever we receive from higher levels above us, and emerge at the other end of the valley whole and complete, entering into the state of grace which is called here Self-Realisation. This stage is equivalent to Stage 9 of personality development shown by the Hermit, but at the higher level of Self. Here we complete our Self foundation in order to take the step towards Spirit, as in Stage 9 we prepared the ground to take the step towards Self.

Stage 21 The World

Our journey is almost complete. We have built our foundations and are able to stand in direct contact with the power of Spirit, ready to become spiritual beings when we are called from the other side of the Abyss. At this stage the meek truly inherit the Earth, and we can become a direct channel for the power of the Spirit.

On the scale of the Ladder, Stage 21, touching into Step 7 is also represented by Path 19:
Consciousness of the Mystery of all Spiritual Activities. It is called this because of the influx that permeates it from the highest blessing and the supreme Glory.

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